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Of the Church—By the Church—For the Church

Luther League Review

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Fulfillment

Once in ages, dim and hoary,
Shone a rosy, wond'rous glory,
And an angel band, descending,
From the sky, o'er earth was bending,
Where in manger, rude and lowly,
Lay the Christ-Child, pure and holy;
Shepherds knelt, His grace imploring;
Sages came, with gifts, adoring;
Earth and heaven, as one, rejoices,
Chanting in melodious voices:
"Christ is come to earth from Heaven,
Peace to all mankind has given."

—Erle Greiner

THE BADGE OF ROYALTY

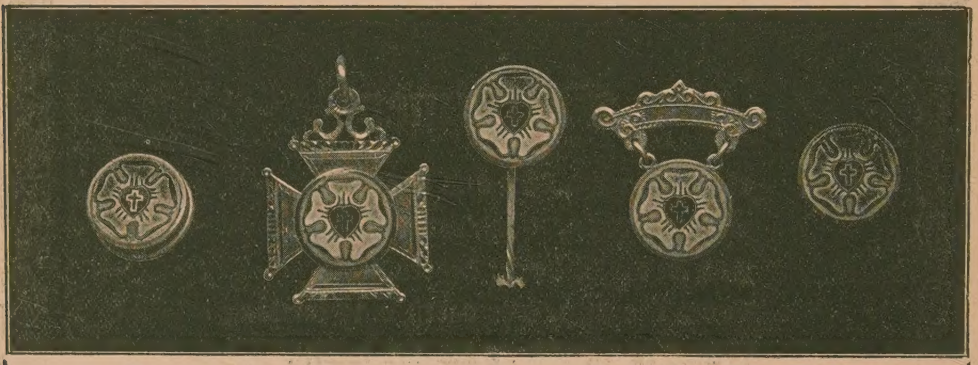
Men are proud to wear badges that identify them with kings.

To have a "decoration" bestowed by a monarch is to hold a great prize.

But kings get their power through inheritance—how much more honorable is it to *win* power by strength of character.

Martin Luther was born a peasant, but he has exerted greater power than any king the world has ever seen.

Wear his badge and read the secret of his power in the description he wrote of that emblem.



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Of the Church - By the Church - For the Church

Luther League Review

Two Hundred and Fifty Years of the Lutheran Church in New York

HISTORY OF THE OLDEST LUTHERAN CHURCH IN AMERICA

THE history of Lutheranism in New York dates back to the earliest days of the city. The very man who is credited by some historians with having built, in 1613, the first habitations for white men on Manhattan Island, Henrich Christiansen, from the German town of Cleve on the lower Rhine, was in all probability a made their way to the Dutch colony on the Hudson. One of these men, for instance, was Jonas Bronck, whom history credits with being a "pious Lutheran." He came over in 1639, with his family and a retinue of farmers and servants, and settled north of the Harlem River. He died in 1643, but his name is perpetuated to this day.

PRESENT CHURCH OF ST. MATTHEW'S CONGREGATION
At 145th Street and Convent Avenue, New York.

Lutheran. During the Thirty Years' War quite a number of Lutherans from northern Germany and the Scandinavian countries found a refuge from the ravages of the war in the Netherlands, and from there

Lutherans banded themselves together in the early forties and formed the "Congregation of the Unaltered Augsburg Confession of Faith," and in 1648 a delegation was sent to the Consistory of the Lutheran

Church at Amsterdam with the request for a pastor. Though the Consistory promised to keep the matter in mind, no pastor was sent, perhaps because it was known that none but the "only true Reformed Church" was permitted to hold public services in New Netherland. At any rate, the Lutherans, who at this time numbered about 150 families, tried to remove this objection by appealing, in October, 1653, to the States of Holland, to the West India Company (which was in immediate control of the colony), and to Governor Stuyvesant for freedom of worship. At the insistence of the Dutch Reformed domines in New Amsterdam, Megapolensis and Drisius, these appeals were unfavorably acted upon on both sides of the ocean. In the meantime, Paulus Schrick, the "leader of the Lutherans," who was one of the prominent merchants of the town, carried the appeal of the congregation in person over to Holland. He received the promise from the Consistory that they would send a pastor to New Amsterdam as soon as a suitable man could be found. When he returned with this encouraging news to the loyal band of Lutherans on Manhattan, and these, "to prepare the way" for the expected pastor, began to hold reading services under the leadership of Schrick, Stuyvesant, in an edict of February 1, 1656, prohibited their meetings on pain of imprisonment and fines. As a result of this edict a number of the Lutherans were cast into prison; in fact, Stuyvesant became so severe in his persecution that even his superiors in Holland rebuked him for it.

Early in July, 1657, the first Lutheran pastor, John Ernestus Gutwasser, arrived on Manhattan Island, to the great joy of the Lutherans, but to the great consternation of the Dutch Reformed domines, who insisted that he must be sent back to Holland by the next ship. Gutwasser was haled before court on July 13. He insisted that he had come over with the full knowledge of the authorities at home. In view of these assertions Stuyvesant did not dare to send him back; but he also did not permit Pastor Gutwasser to minister to the Lutherans publicly. When after a lapse of two months no confirmation of Gutwasser's call had come from Holland, Stuyvesant, at the urgent request of the Dutch Reformed domines, commanded Gutwasser to leave the colony. When all written and personal appeals of pastor and congregation proved vain, Gutwasser left the town and remained in hiding during the winter of 1657 to 1658 at the farmhouse of one of his parishioners. Sickness forced him to return in the next spring, and he was permitted to stay in his lodgings within the city. Having recovered his health he began to preach to his flock, in accordance with the call that had been extended to him. That was too much for Stuyvesant and his spiritual advisers. Gutwasser was cast into prison by order of the governor and, in June, 1659, was forced to return to Holland.

Persecution, however, only welded together more closely the faithful little flock on Manhattan Island, and they continued their efforts to secure freedom of worship and a minister of their own. It seems that for a while, in 1660 and 1662, they were served by the Swedish Lutheran pastors from the Delaware, Lars Lock and Abelius Zetskoorn. But the day of Dutch rule and intolerance was drawing to a close. In September, 1664, a squadron of English warships appeared in the harbor and took possession of the town; and New Amsterdam became New York.

With the coming of the English came religious liberty for the Lutherans. Upon their application to the first English governor, Richard Nicolls, for freedom of worship, the Lutherans received the following "Charter" (the original of which is still in the archives of St. Matthew's Church):

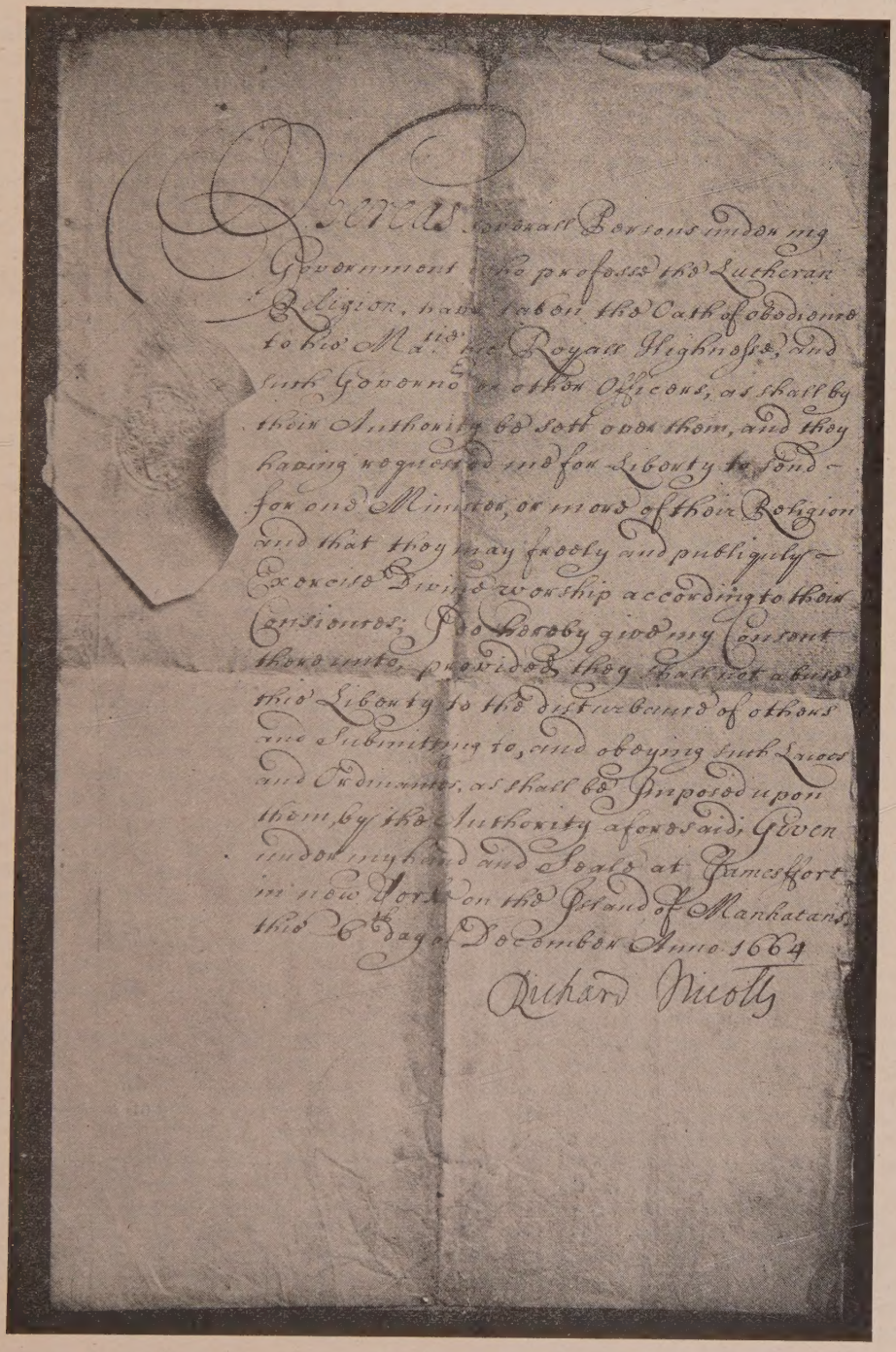
"Whereas severall Persons under my Government who professe the Lutheran Religion have taken the Oath of obedience to his Ma'tie his Royall Highnesse, and such Governor or other Officers, as shall by their Authority be sett over them, and they having requested me for Liberty to send for one Minister, or more of their Religion and that they may freely and publiquly Exercise Divine worship according to their Consiences; I do hereby give my Consent thereunto, provided they shall not abuse this Liberty to the disturbance of others and submitting to, and obeying such Lawes and Ordinances, as shall be Imposed upon them, by the Authority aforesaid, Given under my hand and Seale at James Fort in new Yorke on the Island of Manhatans, this 6th day of December Anno. 1664.

RICHARD NICOLLS."

Thus the 6th day of December, 1664, may be set down as the date when "The Evangelical Lutheran Church of St. Matthew in the City of New York" came into legal existence; though in reality the congregation at that time could look back upon a rather eventful history of sixteen years.

Only two days later they dispatched a letter announcing their good fortune to the brethren in Holland and again asked them to send over a pastor as soon as possible. But their patience was put to a severe test; for more than four years they waited in

vain and contented themselves with reading services. These were held in a building which probably stood in the neighborhood of Hanover Square and is designated on old views of New York as "Templum Lutheranorum" or "Luthersche kerck." Finally, in February, 1669, Magister Jacobus Fabritius arrived and received permission



THE ORIGINAL CHARTER GRANTED TO LUTHERANS, DECEMBER 6, 1664, BY GOVERNOR NICOLLS

from Governor Lovelace to become the pastor of the Lutherans in New York and Albany. For sixty-two years these two Churches and other Lutheran settlements along the Hudson River formed one parish and were served by the pastors of the New York Church. In April, 1669, Fabritius paid his first visit to Albany; but serious differences soon developed between him on the one side and his parishioners and the authorities on the other. In answer to the complaints transmitted to Holland another minister was sent over to New York in August, 1671. Fabritius received permission from the governor "to give his congregacon a Valedictory Sermon and to install the new Come Minister . . . according to ye Custom of ye Augustine Confession." Fabritius made his way to the Swedish Lutheran settlements on the Delaware. Except for a few visits to New York, he spent the rest of his days there serving the Swedish Churches. During the last ten years of his life he was totally blind, but continued to minister to his flock with zeal and devotion until his death in 1693.

"The new Come Minister" whom Fabritius installed in New York in August, 1671, was Bernhardus Arensius (Arnzius). His first task was to finish the church building begun by his predecessor. In order to secure the necessary funds for completing the church, Martin Hoofman, a member of the Church, received permission from the governor, in January, 1672, to go to the Delaware for the purpose "of Collecting ye Benevolence of such of ye Lutheran Profession in those parts."

This first church building of the Lutherans stood on Broadway, just outside of the city wall, most probably on the site occupied twenty-five years later and ever since by Trinity (Episcopal) Church. But the building had hardly begun to serve its purpose when, in July, 1673, the Dutch recaptured the town, and on October 16, Governor Colve demanded the demolition of all buildings which on account of their proximity to the fort or the city wall might endanger its defenses in case of a siege. Among the buildings which stood too near the city wall was the Lutheran Church. But the Lutheran congregation was compensated for its loss by the grant of a plot of ground inside the city gate on Broadway, just south of Rector street, and 415 guilders in cash. The document granting this lot, dated May 22, 1674, and signed by Governor Anthony Colve, is still in the possession of the Church. On the newly acquired site the second church was erected after the evacuation of the town by the Dutch. This building served the congregation as a place of worship for over fifty years. A parsonage was also erected on the north side of the church building.

Domine Arensius also served the Church at Albany, making his first visit there in May, 1672. Here, too, a small church was built soon afterward (the First Church), on Pearl street, between Howard and Beaver. Though the records of his ministrations are lost, there can hardly be any doubt that he also ministered to other Lutheran settlements along the Hudson and in New Jersey. He is described as "a gentle personage of very agreeable behaviour," learned, and so quietly intent upon his work that the public records take no notice of him. During his ministry the congregation which had originally been largely German became thoroughly Hollandized. As the country became more settled and the dangers of the wilderness lessened, many families moved away from the city. This, together with political troubles caused by the Leisler Rebellion in connection with the accession of William and Mary to the throne of England, caused a decrease in membership, so that only about thirty families remained at the time of Arensius' death. This occurred in 1691, the same year when the Leisler troubles came to an end.

A vacancy of almost eleven years followed. Appeal upon appeal was sent to Holland for another minister; but none came. It speaks well for the vitality of the Church that it was able to survive this trying period, and that at a time when religious life in New York was at a low ebb. A legacy left to the Church at this time by Tryntje Arensius, the widow of the pastor, was invested in a house on Little Queen (now Cedar) street, which afterwards served as a parsonage and remained in the possession of the Church for more than a hundred years.

When the appeal to Amsterdam brought no response, the Lutherans of New York sought and found help with their brethren on the Delaware. Pastor Andreas Rudman, who was about to return to Sweden, came to New York in July, 1702. Unfortunately he was stricken with yellow fever soon after his arrival and was unable to do any effective work until the next year. But he felt that with his shattered health he could not do justice to the Church. However, God in His providence had already supplied the man who was able to carry

forward the work. That man was Justus Falckner, one of the early graduates of Halle, Germany, who had come to America with his brother Daniel in the year 1700 and was now living in Philadelphia. Him Rudman persuaded to accept the call to the churches along the Hudson.

Justus Falckner was ordained in Gloria Dei (Old Swedes') Church, in Philadelphia, November 24, 1703. This is said to be the first ordination of any Lutheran minister in America. Falckner arrived in New York on December 2. He found the congregation and church there in a sad condition, but soon brought order out of chaos. Regular church services according to the Amsterdam Book of Forms were again installed, the church building was repaired, and a building fund for a new church started. He soon found time to look after the scattered Lutherans in New Jersey, Albany and other places along the Hudson. In 1709 and 1710 came the first great influx of Germans, chiefly Palatines, to New York. After the death of their pastor, Joshua Kocherthal (June 24, 1719), the care of these German churches devolved on the shoulders of Falckner. For twenty years he travelled back and forth, by canoe and sailboat, on horseback and on foot, ministering to Dutch and Germans, English and French, Spaniards and Italians, Negroes and Indians. His large parish was naturally divided by the Highlands of the Hudson into a southern and a northern half. He served groups of Lutherans in New York, Hackensack, Ramapo, Amboy, Elizabethtown, Constable's Hook (Bayonne), on the Raritan River, at Cortland Manor, Yonkers, Philipsburg, Fishkill, Newburg, Rhinebeck, Esopus (Kingston), Germantown, Newtown (West Camp), Loonenburg (Athens), Claverack, Albany, Schenectady, Schoharie, etc.

The entries of Falckner's ministrations were all made in the New York church records. It is a spirit of deep piety, and solicitous devotion to the individual souls entrusted to his care which breathes from the short prayers entered upon almost every page of this record. When he was absent in one part of his large parish, the services in the other places were conducted by so-called "vorleezers." For the guidance of his people Falckner published, in 1708, a little book setting forth the difference between the Lutheran and the Reformed doctrine. The work was printed by William Bradford in New York and was "the first orthodox Lutheran text book published in America."

In 1717 Pastor Falckner married Gerritge Hardick, of Claverack, who shared with him the hardships of his travels during his declining years. Weary and worn out by his labors and the care of so many churches he entered into rest at the age of fifty-one years, in the fall of the year 1723; as he said in his last will, "having through the Mercy of God, my heavenly father in Christ Jesus a full hope and confidence that I shall die as a faithfull Christian, I commend my Soul into the Saving hands of God my heavenly father . . . in a Sure and full hope of the Resurrection to the Life Everlasting." In all the early history of the Lutheran Church in America there is hardly a man who so combined the qualities of a learned theologian, a faithful pastor, a tireless missionary, a valiant defender of the faith, and a pious example to his flock, as did Justus Falckner.

After the death of Pastor Falckner the New Work congregation, in accordance with the dying wish of their pastor, sent one of its members over to Amsterdam asking the Lutheran Consistory there to supply them with a pastor and, at the same time, to solicit funds for a new church. In response to their call Wilhelm Christoph Berkenmeyer (or Berckenmeyer, as he wrote his name at the beginning of his ministry), of Hamburg, a graduate of Altdorf, came to Amsterdam and was ordained on May 24, 1725, for the work in the Hudson Valley. Funds for a new church building were donated by the City Council of Hamburg, the King of Denmark, the Duke of Holstein, the Lutheran Church in London, and friends in Holland.

Berkenmeyer arrived in New York September 22, 1725, bringing with him a library of theological books for the use of the Church. After allaying the confusion wrought during the vacancy by a former tailor who had foisted himself upon the congregation as its pastor, Berkenmeyer devoted his chief energies to securing new church buildings for the congregations in New York and Loonenburg. The latter place had become the center of the northern part of the parish, which Berkenmeyer continued to serve as his predecessors had done. After a few years of hard work the old church in New York, built in the days of Domine Arensius, which was "more like unto a cattle shed than a house of God," was replaced, on the same site (Broadway and Rector street), by a substantial stone edifice, measuring 30 by 46 feet, with a spire 58 feet high, furnished with a bell which Queen Anne had presented to the

Palatines of Newburg in 1709. This Church was dedicated June 29, 1729, and named "Trinity Church." It served the congregation as a place of worship until destroyed by the great fire of 1776.

It was a small congregation that gathered there in the days of Pastor Berkenmeyer; the old Dutch and French families that had been the mainstay of the Church for so many years were dying out, and the Germans, especially those from southern Germany, did not feel at home in a Church where "Low Dutch" was preached exclusively. Meanwhile the work in the northern part of Pastor Berkenmeyer's parish had grown to such proportions that he thought it wise to devote his whole time to it, and to advise a division of the parish in such a manner that Newburg and the other preaching stations south thereof should be served from New York, by a preacher to be called from Europe, while Berkenmeyer himself retained Loonenburg and the German Churches in the Hudson Valley left behind by Pastor Kocherthal, whose oldest daughter Berkenmeyer had married in 1727. Though Berkenmeyer left his field of labor in New York in 1732, he remained in constant communication with the Church there and on various occasions assisted them with his wise counsel and good judgment.

Pastor Berkenmeyer's successor in New York City was Michael Christian Knoll. He was born in Holstein in 1696, was ordained in the Lutheran Church in London, August 13, 1732, and arrived in New York on December 9 of that year. During his pastorate the Germans became more numerous in the Church and soon outnumbered those who preferred to hear a Dutch sermon, eight to one. The differences over the language question caused much friction. A church building which had been erected through Pastor Knoll's efforts in 1744 on the glebe lands presented to the Lutherans in Newburg by Queen Anne was appropriated by the Episcopalians only three years later. In the city itself the language question became more acute as time went on; and while Domine Knoll was willing to yield, his Church council, consisting largely of old Hollanders, were not. When they finally yielded a little, the Germans demanded more. For years the battle waged back and forth and finally resulted in a division of the congregation.

In 1750 a number of dissatisfied Germans withdrew from the Church, bought an old brewery on Cliff street and converted it into a church, whereupon they called a young man by the name of Johann Friedrich Ries as their pastor.

The logic of events, however, had more effect than arguments, The very people who had insisted so strenuously on the Dutch and had opposed the introduction of the German services now proposed to call, in conjunction with the "German" party, a man who would not, at least for the time being, be able to preach in Dutch. That man was Henry Melchior Mühlenberg, known in history as "the Patriarch of the Lutheran Church in America." Mühlenberg had come to America in 1742 as an emissary from Halle to labor among the scattered Lutherans of Pennsylvania and adjacent states. His talent for organization was so great that only six years later the Ministerium of Pennsylvania was organized under his leadership. This is the oldest Lutheran synod in America.

Mühlenberg had become acquainted with conditions in New York on the occasion of a visit in the fall of 1750, after Knoll's resignation, and had preached there in German and English. In answer to the appeal of the New York congregation Mühlenberg came to them in May, 1751. While his efforts to reunite the warring factions were unsuccessful, he did succeed by his untiring zeal and determination to infuse new life into the Old Church, preaching in German, English, and Dutch, and in such stentorian tones that the worshippers in Trinity Episcopal Church on the opposite side of Rector street complained of the disturbance. When Mühlenberg was compelled to return to his congregations in Pennsylvania, in August, 1751, he left Pastor Johann Albert Weygand, who had been ordained to the ministry by him in December, 1750, in temporary charge of the New York Church. Mühlenberg returned to the city in May, 1752, and remained there until August.

On his advice the congregation now called J. A. Weygand as their pastor, and he entered upon his duties May 27, 1753, continuing the work as begun by Mühlenberg, preaching German, English, and Dutch, as occasion demanded. Weygand, in 1755, published an English translation of the Augsburg Confession as an appendix to a volume of sermons translated by J. M. Magens, a member of the Church. The English Lutheran Hymnbook, "Psalmodia Germanica," which had first appeared in London in 1722, was reprinted in New York in 1756, for the use of the Church. During the early part of Weygand's ministry a schoolhouse was erected and a reg-

ular teacher for the children of the Church was engaged. Weygand was a member of the Ministerium of Pennsylvania, whose meetings he attended. In the later years of his life he was in feeble health, and for a short time, in 1768 and 1769, Mühlenberg sent Pastor Daniel Kuhn to assist him in his work. Weygand died in March, 1770.

In the meantime, the new congregation which had been formed in 1750, had quite a checkered career. After the first pastor, J. F. Ries, had left, in 1751, he was followed by Pastor Philipp Henrich Rapp, 1752 to 1756, Pastor Johann Georg Wiessner, 1756 to 1757, and, after a vacancy of two years, by Pastor Johann Martin Schaeffer, 1759 to 1761. About this time repeated efforts were made by men sent from Pennsylvania by Mühlenberg to heal the breach in the New York Church, with the result that both factions were represented at a meeting of the Pennsylvania Ministerium in 1762, and that Magister Johann Siegfried Gerock was sent to New York to continue the work of reconciliation. While he failed in the main purpose, on account of the unwillingness of the Old Church to compromise, he induced the New Church to call Pastor Johann Georg Bager, who served the Church from 1763 to 1767.

By this time the congregation had outgrown its quarters in the old brewery on Cliff street and began to build a stone church, 34 by 60 feet, on the northeast corner of Frankfort and William streets. But before the church was completed Pastor Bager accepted a call to York, Pa., and the above mentioned Magister Johann Siegfried Gerock became his successor. The new church was dedicated May 1, 1767, in the presence of Mühlenberg, Hartwig and other ministers, and was called "Christ Church," although, on account of its location, it was popularly known as "The Swamp Church." Pastor Gerock continued to officiate in the new church until June, 1773, when he accepted a call to Baltimore, where he died in 1787.

The old congregation, upon the death of Weygand, had called Pastor Bernard Michael Houseal (Hausihl). During his pastorate, in 1771, the time came when the last Dutch services were held in the old church on Broadway, and hereafter the services were conducted in German and English. The latter language was used almost exclusively by Pastor Houseal for his entries in the Church records. His eminent gifts as a German and English speaker soon drew large audiences to his church; and on account of his family connections and accomplishments he was prominent in the social circles of the time and a trustee of King's (now Columbia) College.

After Gerock's departure for Baltimore, Frederick Augustus Conrad Mühlenberg, the second son of the "Patriarch," became the pastor of Christ Church, December, 1773. Mr. Leuthäuser was at that time the teacher of the Lutheran school, which stood adjacent to the church, on Frankfort street. Pastor Mühlenberg attempted to organize the Lutheran pastors of New York into a Ministerium similar to that organized by his father in Pennsylvania; but the impending political events, casting their shadows before, kept him from carrying out his plan. When the Revolution broke out, Mühlenberg cast his lot with the American Colonies. In fact, when the British occupied the city in 1776 it was rumored that they were looking for the German preacher to hang him; but that gentleman had hurriedly left New York and repaired to Philadelphia, which was a decidedly safer place for a patriot. He arrived there two days before the memorable Fourth of July. He never returned to New York as pastor, but later entered political life, becoming speaker of the Pennsylvania Assembly. When he did return to New York he came as a member of the first Congress of the United States, of which honorable body he was elected the first and third speaker.

While Mühlenberg was an ardent patriot, his colleague, Pastor Houseal, of the Old Church, was just as ardent a loyalist. His son was a captain in the British army, and many of the Hessian soldiers quartered in New York attended his services. On September 21, 1776, in the great conflagration that swept over New York, the Lutheran Church on Broadway and the parsonage succumbed to the flames; but it is a matter of congratulation for the historian that the valuable records of the church were saved. The congregation now worshipped for a while in the Scotch Presbyterian Church on Cedar street, while the chaplains of the Hessian troops ministered to the members of Christ Church. Pastor Houseal continued his pastorate in New York until the evacuation by the British, November 23, 1783, when he emigrated with some of his parishioners to Nova Scotia.

Time had healed many wounds, and the great war had made the two factions in the church forget their own differences. So on January 6, 1784, under the advisement of Dr. John Christopher Kunze of Philadelphia, the church councils of Trinity and

Christ Churches signed an agreement by which the two churches were reunited under the corporate name "The United German Lutheran Churches in the City of New York." Dr. Kunze, a son-in-law of H. M. Mühlenberg, pastor of Zion and St. Michael's in Philadelphia and professor at the University of Pennsylvania, was called as pastor and entered upon his work on August 1, 1784. He also occupied the chair of Oriental languages in Columbia University and was one of its trustees. In 1789 he was chosen interpreter of the United States Congress, then holding its sessions in New York City.

The congregation at this time numbered over three hundred families. Trinity Church on Broadway was never rebuilt. All the services were held in Christ Church. In October, 1786, Dr. Kunze became the founder and president of the New York Ministerium, whose first meeting, held at Albany, was attended by three pastors and two lay delegates. Since the emigration from Germany had almost ceased, Dr. Kunze's work became largely English. In 1795, George Strebeck, one of his students, became his assistant for the English work, and with his coöperation Kunze issued an English Hymn and Prayer Book, the first English Lutheran Hymnal compiled in America.

On June 25, 1797, Strebeck organized a separate English church, the first English Lutheran church in America. A church building was erected for this congregation on Pearl street, opposite City Hall Place; but within four years, the quarters having become too small, a large stone church was built on the corner of Mott and Park streets and called "English Lutheran Church Zion." In the following year (1802) a parsonage and schoolhouse were added. In 1804 Mr. Strebeck applied for admission into the Episcopal Church and, a year later, with some of the members of Zion organized St. Stephen's Episcopal Church. In 1810 Zion Church with its pastor, Ralph Williston, a former Methodist preacher, joined the Episcopal communion, after Trinity Church had promised to pay their church debt. This church is still in existence under the name of Zion and St. Timothy, in West Fifty-seventh street, and a silver communion service inscribed, "Presented to the English Lutheran Church Zion by the Ladies' Society, 1807," may still be seen there.

Dr. Kunze was in his day the most prominent and cultured clergyman in the Lutheran Church in America, the author of a number of books and pamphlets, an authority on Semitic languages, astronomy and other sciences. In his theology he was inclined to be liberal and unionistic; but on the whole he was more conservative than most of the pastors of his time and often deplored the rationalistic tendencies of his day. He died July 24, 1807, at the age of sixty-three years.

In accordance with his advice the congregation now called Dr. Friedrich Wilhelm Geissenhainer (born June 26, 1771) from Pennsylvania. His first pastorate in New York covered the years 1808 to 1814. Since the defection of the English Lutheran Church mentioned above the need of English preaching in Christ Church became more urgent. Though Geissenhainer was a man of splendid gifts and attainments, he did not feel himself equal to this task and, in 1814, resigned and returned to Pennsylvania, having recommended a man equally proficient in both languages, Pastor Frederick Christian Schaeffer, as his successor.

Pastor Schaeffer was the first minister of American birth to serve the Church. Although only twenty-two years of age when he came to New York, he soon gained the confidence of his parishioners and the respect of the community. He was a man of striking appearance and of great oratorical ability. Upon the three hundredth anniversary of the beginning of the Lutheran Reformation, October 31, 1817, he delivered an oration on the text: "I believed, therefore have I spoken," in St. Paul's Chapel on Broadway, which Bishop Hobart had placed at the disposal of the Lutherans for that occasion, before a gathering of more than 5,000 people. Pastor Schaeffer was so successful in his English work that it was thought necessary to erect a separate church for the English speaking members of the congregation. This church was built on Walker street, east of Broadway, at a cost of $45,000. It was dedicated on December 22, 1822, and named St. Matthew's Church.

At the suggestion of Pastor Schaeffer, Dr. F. W. Geissenhainer was now recalled from Pennsylvania to take charge of the German work in Christ Church, on Frankfort street. He came in April, 1823. Soon, however, serious difficulties developed between the German and the English portions of the congregation, the Germans refusing to aid in the reduction of the debt on the Walker Street Church. The English became discouraged and on November 10, 1826, sold the church for $22,750 to Benjamin Birdsall, who resold it soon afterward at the same price to the corporation

of the United German Lutheran Churches.

Pastor Schaeffer resigned and, on February 20, 1827, founded the Evangelical Lutheran Church of St. James (now on Madison avenue and East Seventy-third street). At the time of his death, March 26, 1831, he was the president of the New York Ministerium.

The congregation now had two churches. Dr. Geissenhainer's son, Frederick William Geissenhainer, Jr., was called to preach English in the Walker Street Church, while the Germans continued to worship in Christ Church, until this was sold in 1831, whereupon both German and English services were held in St. Matthew's Church. This arrangement continued until the death of Dr. Geissenhainer, Sr., on May 27, 1838. At the time of his death he was Senior of the Ministerium of New York.

The congregation now called Pastor C. F. E. Stohlmann from Erie, Pa. He came to New York in December, 1838. "The fiery, energetic, vigorous young preacher" entered upon the work in the larger field at an opportune time. The German immigration was now assuming large proportions, and the people flocked to hear Stohlmann's sermons not only from all parts of New York City, but also from Brooklyn, Hoboken, Jersey City, and Staten Island. Galleries were built into the auditorium, and still the spacious church could not seat them all. In view of this fact the congregation resolved to discontinue the English services in May, 1840. Pastor Geissenhainer, Jr., thereupon withdrew and organized St. Paul's Church (now on West Twenty-second street). A lawsuit which was begun against the church by the English-speaking members was decided in favor of the church.

The congregation realized that the increasing work was too heavy for the shoulders of one man and gladly made provision for assistance. The following pastors acted as assistants: Ludwig Mueller, before 1846; A. H. M. Held, 1846 to 1855; E. J. Schlueter, 1855; F. W. Steimle, 1855; J. A. Zapff, 1856 to 1860; Christian Hennicke, 1861 to 1865; J. H. Baden, 1865 to 1868.

The expansion of the Church began in the early forties. A branch Sunday school which the congregation maintained in 1843 in a hall on Stanton and Essex streets—Trinity Church, now on Ninth street, was given the free use of this hall by St. Matthew's—was soon discontinued; but in 1847 a branch church was started on Sixth street, called St. Mark's, and subsidized for many years by the Old Church. Pastor Held was in charge of this church until 1855. St. James' Church was also presented with the sum of $6,500; St. Luke's on Forty-second street, realized over $5,000 on lots in the Lutheran Cemetery, which had been presented to them by St. Matthew's. At least fifteen congregations were helped in a substantial manner by the mother church during this period.

As early as 1860 it was found that the church in Walker street was entirely too small, and that the schoolrooms in the basement of the building could no longer accommodate the children; much less could Dr. Stohlmann's plan of adding a high school course be carried out there. In 1866 the corporate name of the church was changed to "The German Evangelical Lutheran Church of St. Matthew in the City of New York." (In 1910 the word "German" was dropped.) While the congregation was still deliberating upon a plan of building farther uptown, an opportunity presented itself of buying the large and commodious building of the First Baptist Church, on Broome and Elizabeth streets. Since this building contained a number of large rooms which could be used for school purposes, a decision was quickly reached; the Walker Street Church was sold; and on May 3, 1868, the congregation assembled to dedicate its new place of worship, when the news was conveyed to them by Pastor Baden that their beloved pastor was dying. He passed away to the reward of grace the same morning. He had served the congregation faithfully for almost thirty years, the longest pastorate in the history of the church.

For a year after Pastor Stohlmann's death the congregation was served by Pastor Baden. In May, 1869, Pastor George Vorberg, who had formerly been pastor of a number of churches in Wisconsin, was called from Rochester, N. Y. During his pastorate the parsonage on Elizabeth street was built; a regular system of contributions for missions and charities was instituted; a Christian Young Men's Society was organized; and the school was broadened into an academy, with Rev. E. F. Giese as director. Death put an end to the successful activities of Pastor Vorberg on April 2, 1873.

After some preliminary correspondence, the church, on July 21, 1873, called Pastor Justus Ruperti, of Gestendorf, near Bremerhaven, Germany. He arrived in October of the same year and was installed by Dr. Krotel. Pastor Ruperti was a man of rare gifts, an eloquent preacher, an evangelical pastor, and a great friend of the parish school.

This school was at that time and for many

years thereafter under the direction of Rev. Edmund Bohm. It was then attended by about three hundred pupils who were instructed by seven teachers. In 1874 a kindergarten was added. The Sunday school at that time numbered about 1,000 children, and a branch Sunday school on Varick and Canal streets had an attendance of 80 to 90 children. In 1876 Pastor Ruperti felt constrained to resign on account of ill health. The congregation called as his successor Rev. Johann Heinrich Sieker, who was born October 23, 1839, in Bavaria, Germany, and emigrated with his parents to America in his early youth. They settled in the backwoods of Wisconsin, where he became thoroughly acquainted with the hardships of pioneer life. His theological training he received at the Lutheran Seminary at Gettysburg, Pa.

And now came the time of St. Matthew's greatest power and usefulness. Under the mighty influence of God's word, preached by a man of such towering strength as Pastor Sieker, the congregation developed unprecedented strength, not only in numbers, but also in spiritual knowledge and faith and love; and through its large donations for the upbuilding of mission churches in New York, New Jersey, New England, and on Long Island in no small measure contributed to the growth of sound Lutheranism in the East. Among the churches in the city that received large subsidies from the mother church during this period and later, were Redeemer, West Forty-fourth street; St. Stephen's, Union avenue; Bethlehem, East Sixty-second street; and Holy Trinity, of the Bronx.

Twenty-eight years Pastor Sieker had labored in the church when the Lord called his faithful servant home to the rest that remaineth to the people of God, on December 30, 1904. His earthly tabernacle was interred in the Lutheran Cemetery on Long Island, January 2, 1905, beside that of his devoted helpmeet who had preceded him in death by only a few months.

Pastor Otto Sieker, who had been his father's assistant since 1894, was chosen by the congregation in 1905 to be his successor. Great changes had come over the neighborhood in which the old church stood, even in the lifetime of old Pastor Sieker. By the mighty influx of Jews and other nationalities living conditions in the lower city had changed so that the members of the church were scattered throughout the city, New Jersey, and Long Island. In order to preserve its historic identity the congregation, in 1906, purchased a church building on West 145th street and Convent avenue, and called Prof. Martin Walker, M. A., to take charge of this uptown branch, where preaching in the English language was added to the German. In 1909 a large parish house was erected on the property, containing a chapel for the Sunday school, also six schoolrooms for the parish school, and various meeting rooms.

When Pastor Walker, in 1910, accepted a call to Buffalo, Pastor Otto Ungemach of Cleveland was called to the uptown church.

In October, 1913, the old church property on Broome and Elizabeth streets was sold.

Pastor Ungemach, in January, 1914, accepted a call to Philadelphia. The uptown church now became the Parish Church, while a chapel is being maintained in 426 Broome street for the convenience of the members living in the lower part of the city. Pastor Otto Sieker is now in charge of the whole parish.

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GREAT PROGRESS IN THE LAST TWENTY-FIVE YEARS

A half century ago, or even a quarter of a century ago, the Lutheran Church was almost unknown in the city where she had lived and labored from the very beginning of its history. Marvelous growth characterizes the present period. In place of the one feeble church which represented us in 1814, or the 21 churches which we had in 1864, we now number in Greater New York 150 churches, 69 of them German, 43 English, and 38 in other languages. Add to this number the seventy churches of the immediate suburbs and we behold an increase and a rate of growth that inspires the respect and wonder of our contemporaries. Our ministers preach the Gospel every Sunday in twelve different languages. The establishment of institutions of mercy, the organization of associations for educational and missionary work, and the ready response of our people to the demands of the age in which we live inspire the hope that we shall now retain in this metropolis the place to which our name and heritage entitle us.

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DECEMBER.

It likes me well—December's breath.
Although its kiss be cold,
Not yet the year is sealed in death,
'Tis only growing old.

. . .

The year is dying, ay, is dead,
But yet December's breath
A glory and a glow can shed
Irradiating death. —Anon.

Christmas Customs

"AMONG the various games and sports of an olden English Christmas," says Dr. Rimbault, "were chess, draughts, and jack-pudding in the hall; fiddlers and musicians, who were regaled with a blackjack of beer and a Christmas pie; dancing round standards decorated with evergreens in the streets; the famous old hobby-horse; 'a hodening' or 'hoodening' hunting owls and squirrels; the 'fool plough,' 'hot cockles,' and the game of 'hoodman-blind.'"

Blount tells us that in Yorkshire and other northern parts they still observe a very ancient custom: After sermon or service on Christmas day the people will, even in the churches, cry "Ule, Ule," as a token of rejoicing; and the common sort run about the streets, singing:

"Ule, Ule, Ule, Ule,
Three puddings in a pule,
Crack nuts, and cry Ule."

There was also a very pretty custom, now nearly obsolete, of bearing the "vessel," or, more properly, the "wassail-cup," at Christmas. This consists of a box containing two dolls dressed to represent the Virgin and the Infant Christ, decorated with ribbons and surrounded by flowers and apples. The box has usually a glass lid, and is carried from door to door by girls, and even women. On the top, or in the box, a china basin is placed, and the bearer, on reaching the house, uncovers the box for the purpose of receiving some halfpence, and sings the well known strains:

"God rest you, merrie gentlemen,
Let nothing you dismay,
For remember Christ our Saviour
Was born on Christmas Day."

In some sections the "wassail-cup" was carried about by children bearing a large bunch of evergreens hung with oranges and apples, and singing:

"Here we come a wassailing
Among the leaves so green,
Here we come a wandering
So fair to be seen.
Chorus.
For it is in Christmas time
Strangers travel far and near,
So God bless you and send you a happy New Year." . . . .

Carol-singing is a general custom in England even today. But few of the old carols are sung, being supplanted by the modern carols or hymns. The custom of carols is intended as a memorial of the hymn sung by the angels to the shepherds at Bethlehem, and it seems a pity that some of those good old carols should be so utterly forgotten. The subsequent specimen of a carol in the Scottish language, preserved in "Ane compendious Booke of godly and spirituall Sangs, Edinburgh, 1621, printed from an old copy," will be considered a most precious relic by those who have a taste for literary antiquities, and it will be one of double interest to those who many times have sung Luther's great Christmas hymn, "From Heaven Above to Earth I Come." It is entitled:

ANE SANG OF THE BIRTH OF CHRIST.

(With the tune of Baw Lula Law.)

I come from hevin to tell
The best nowellis that ever befell
To yow this tythinges trew I bring
And I will of them say and sing.

This day to yow is borne and childe
Of Marie meike and Virgine mylde,
That blissit barne, bining and kynde,
Sall yow rejoyee baith heart and mynd.

My saull and lyfe, stand up and see
Quha lyes in ane cribe of tree,
Quhat babe is that, so gude and faire?
It is Christ, God's sonne and aire.

O God! that made all creature,
How art thow becum so pure,
That on the hay and straw will lye,
Amang the asses, oxin, and kye?

O, my deir hert, young Jesus sweit,
Prepare thy creddill in my spreit,
And I sall rocke thee in my hert,
And never mair from thee depart.

But I sall praise thee ever moir,
With sangs sweit unto thy gloir,
The knees of my hert sall I bow,
And sing that right Balulalow.

But not all the carols were of a religious nature. Warton tells us that in 1521 Wynkin de Worde printed a set of "Christmas Carols." These were "festal chansons" for enlivening the merriments of the Christmas celebrations, and referred chiefly to subjects pertaining to the ancient Christmas customs. The "boar's head" was anciently the first dish on Christmas Day, and was carried up to the principal table in the hall with great solemnity. For this indispensable ceremony there was a carol, which Wynkin de Worde has given us in his collection of carols exactly as it was sung in his time. It is so thoroughly characteristic of that stately and ceremonious age

that I cannot resist the temptation to give it a place in this sketch. It bears the unpretentious title, "A Carol, bryngyng in the Bore's Heade," followed by the quaint carol:

Caput Apri defero
Reddens laudes Domino.
The Bore's Heade in hande bring I,
With garlandes gay and rosemary;
I pray you all synge merely,
Qui estis in convivio.

The Bore's Heade, I understande,
Is the chefe servyce in this lande,
Loke wherever it he fande,
Servite cum cautico.

Be gladde, lordes, both mon and lasse,
For this hath ordayned our stewarde
To chere you all this Christmasse,
The Bore's Heade with mustarde." . . .

In northern England children are still regaled with Yule "doos." These are flat cakes, from six to twelve inches long, roughly cut into the shape of a human figure, raisins being inserted for the eyes and nose. Cakes are given away to poor people, and each member of the family has his own special cake. . . .

For me these time-honored customs of old England have always contained much that was irresistibly fascinating. The survivals of old-world rural life, the rude rhymes handed down from remote antiquity, passing from generation to generation, are the preservers of unwritten history. Norse legends, Saxon superstitions, Roman customs, Norman manners, pagan beliefs, pre-Reformation practices, great historical events, all are preserved in those customs time has spared, and contain interesting revelations of ancient life and stores of antiquarian lore. Not the least interesting and instructive among them all are those attached to the Christmas festivities as innocent associations of a simpler, perhaps a happier time, and—'twould be a pity if ever they were allowed altogether to disappear.

Luther League of New Jersey

19TH CONVENTION AT ELIZABETH, OCTOBER 31.

THE Nineteenth Annual Convention of the Luther League of New Jersey was held in the English Lutheran Church of the Holy Trinity, Sixth and Franklin streets, Elizabeth, N. J., Rev. Harry L. Y. Seyler, pastor, on Saturday, October 31, Reformation Day.

The three sessions of the day were so well attended and the program was so interesting, together with the cordial welcome received from the local League, that the delegates and visitors left with great inspiration.

Unity, Fraternity and Coöperation was the keynote of the convention, which was the topic of a sermon by Rev. C. T. McDaniel, of Hoboken, at the evening session.

Besides other encouraging sermons by pastors, there were very interesting papers presented and read by two laymen: "What Should Be the Chief Object of Our Luther League Meetings?" by Mr. Harry Huey, of Elizabeth, and "How Will You Overcome Lack of Interest in Your Luther League?" by Mr. W. A. Henrich, of East Orange.

Two new Leagues have united with the State League—the Luther League of Epiphany Church, Camden, and the Luther League of Holy Trinity Church, East Orange.

The following officers were elected for the coming year: President, Mr. Arthur Armitage, Y. M. C. A. of East Orange; first vice-president, Mr. Wilbert Weintz, of Camden, N. J.; second vice-president, Mr. Louis Geils, of East Orange, N. J.; third vice-president, Mr. Harry Huey, of Elizabeth, N. J.; recording secretary, Miss Ruth Weeks, of Elizabeth, N. J.; corresponding secretary, Miss Gertrude Singe, of Newark, N. J.; statistical secretary, Miss Mary Van Dusen, of Perth Amboy, N. J.; treasurer, Miss Carolina Nolde, of Riverside, N. J.

THE CHRISTMAS CHIMES

The Christmas chimes are pealing high
Beneath the solemn Christmas sky,
And blowing winds their notes prolong
Like echoes from an angel's song;
"Good will and peace, peace and good will,"
Ring out the carols glad and gay,
Telling the heavenly message still,
That Christ the Child was born today.

In lowly hut and palace hall,
Peasant and king keep festival,
And childhood wears a fairer guise,
And tenderer shine all mothers' eyes;
The aged man forgets his years,
The mirthful heart is doubly gay,
The sad are cheated of their tears,
For Christ the Lord was born today.

Luther League Topics

New Year. January 3, 1915.

FRUIT BEARING YEARS

Genesis 41:25-31.

DAILY BIBLE READINGS.

Monday, December 28—Gen. 41:1-13.
Tuesday, December 29—Gen. 41:14-24.
Wednesday, December 30—Gen. 41:37-45.
Thursday, December 31—Gen. 41:46-57.
New Year, January 1—Psalm 90.
Saturday, January 2—Luke 13:6-9.
Sunday, January 3—Genesis 41:25-31.

HINTS FOR LEADERS.

Hymns 13, 95. Read responsively Psalm 19. Gloria Patri. Hymn 49. Scripture lesson (read by leader), Gen. 41:25-31.

Prayer (altogether): "O God, Father of all grace and mercy, we praise Thee that Thou hast revealed the Redeemer of the world unto us poor Gentiles also, and hast enlightened us to realize that He is the light of the Gentiles and Thy salvation unto the ends of the earth. We pray Thee, grant us divine grace to walk worthily of our heavenly calling, bringing offerings of the pure gold of faith, incense of prayer, and the priceless myrrh of patience in suffering and death, unto our King, Jesus Christ, Who with Thee, and the Holy Ghost, liveth and reigneth, world without end. Amen."

Instrumental music, as previously arranged.

Discussion by leader based on article in Topics. Read responsively Genesis 1:1-31, or other selection). Hymn 149. Synopsis of discussion in the REVIEW.

The Year 1915 and Our Work: Remarks by the president of your League and by the pastor.

Hymns 24, 26. Prayer (altogether), Collects for Thanksgiving and for Peace (in Luther League Hymnal). Benediction.

Topic reviewed by Rev. Paul W. Koller.

As our lesson for the New Year we have Joseph's explanation of Pharaoh's dream about the seven fat cattle followed by the seven lean, and the seven good ears of corn followed by the seven thin ears. You remember that Joseph explained this dream to mean that Egypt would have seven years of plenty which would be followed by seven years of famine, and that he urged upon Pharaoh the importance of the wise use of the good years to provide for the years of need. Now we of this twentieth century are not looking for a repetition of the conditions that confronted Egypt, but if we are wise we will use the present to provide for the future. This is the New Year's lesson that our topic is to bring to us. If 1915 is to really be a Happy New Year, then we must make the best use of its fruit-bearing opportunities to provide for the years that are to come.

The year 1914 and the other years that we have lived are passed, and will never return. If we have used them wisely, well and good; if unwisely, we can only profit by our mistakes and press on. The years that are gone are absolutely beyond our control, but 1915 is ours to use. Let us make it a fruit-bearing year in the truest and best sense—by

(1) *The right use and increase of our material blessings.*

God has not given us material powers and riches without intending us to use them. That is a wrong idea which teaches that men shall not be interested at all in the increase of our material resources. God has given them for use. True, they are not to absorb all our attention and steal away our hearts from higher things, as they often do, but they are to be used for our happiness, the benefit of our fellow men and the glory of God. Our Master taught this, among higher lessons, in the parables of the pounds and the talents. So with energy, skill and thrift, let us conserve our material blessings; they will be of great use in the days to come.

(2) *A helpful spirit and conduct in relation to our fellows.*

Many men look upon this matter of helping others as a burden that must be borne, and they bear it with a mean and grudging spirit. The result is that little good is done, either to themselves or others.

There is an opportunity to bless and be blessed in the doing of deeds of kindness and love. This opportunity is on every hand these days with their terrible distress at home and abroad. With our plenty a very little will bring a real fruitage of blessing to needy and sorrowing hearts. A little gift of money or a helpful deed can produce a wonderful harvest of happiness. Not only is the one who receives blessed, but also those who give gather their share of happiness and blessing. Our blessed Master teaches this in His Holy Word.

The year 1915 is therefore our opportunity to provide for the future in the blessings that come from helpful deeds.

(3) *Growing in Grace.*

The things of which we have been speaking are important things—and the year would be empty of results without them, but there is something even more important in providing for the future. I refer to the making of our hearts right with God and growing stronger in the Christian life. If 1915 is not used by us to become better Christians we will not be using it in the very best way. This year is our opportunity to provide for the future spiritually. The years that are to come will never be lean years if we have laid up a rich fruitage of spiritual things. If this is to be done, we of the Luther League must be busy in the Lord's work.

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32-page pamphlet, covering three months, can be supplied at rates given on page 28 by LUTHER LEAGUE REVIEW, Box 876, New York, N. Y.

Let us pray for a growth in grace and a worthier Christian life this year.

SUGGESTED QUESTIONS.

1. What is the most important thing we can do this year?
2. Can we have a fruitage without effort?
3. What blessings come from kindly deeds?
4. What will help me to be a better Christian this year?

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First Week after Epiphany. Jan. 10, 1915.

WHAT CHRISTIANITY HAS DONE FOR THE HEATHEN

Isaiah 35:1-10.

DAILY BIBLE READINGS.

Monday, January 4—Luke 4:16-21.
Tuesday, January 5—Acts 4:32-35.
Epiphany Day, January 6—Isa. 60:1-9.
Thursday, January 7—Matt. 2:1-6.
Friday, January 8—Rom. 15:22-29.
Saturday, January 9—I Sam. 1:9-11, 2:18-20.
Sunday, January 10—Isaiah 35:1-10.

HINTS FOR LEADERS.

Hymns 7, 10 (Luther League Hymnal). Psalm 2 (read responsively). Gloria Patri. Scripture lesson, Isa. 35:1-10 (read responsively).

Prayer (altogether): "Almighty and everlasting God, who desirest not the death of a sinner, but wouldst have all men to repent and live: hear our prayers for the heathen; take away iniquity from their hearts, and turn them from their idols unto the living and true God, and to Thine only Son; and gather them into Thy holy Church, to the glory of Thy name; through Jesus Christ our Lord. Amen."

Remarks by the leader.

Responsive readings: Christianity's Social Program, Luke 4:16-21; Christianity's Liberality, Acts 4:32-35.

Duet or other music as arranged.

Discussion in the REVIEW. Discussion in the Topics. Hymns 214, 216. Brief remarks by the pastor.

Prayer (altogether and standing): "Almighty and most merciful God, who hast given Thy only Son to be the propitiation for the sins of the whole world, help Thy Church to fulfill the command to preach the Gospel to every creature. Send forth more laborers into the harvest. Direct and defend all missionaries in their work, and grant them abundant success. Open the hearts of the heathen, that they may receive Thy word and believe on him whom Thou hast sent. Let the nations speedily be given to Thy Son for His inheritance and the uttermost parts of the earth for His possession. Cause Thy people to consecrate to this service more of the possessions which Thou dost give them, that the triumphs of Thy kingdom may be hastened and the earth be filled with Thy glory; through Jesus Christ our Lord. Amen."

Benediction.

Topic reviewed by L. B. Wolf, D.D.

This question we might ask in a changed form. What has Christ done for the heathen? Christianity is the embodiment of Christ's thought for the heathen world. If he does not rule in the Christian Church, that which we call Christianity is not the true article. What Christ can do for the world he can do for the now non-Christian world. What he did for the Christian nations of the past he is willing to do for the heathen nations of the present. It is not hard in general to say that Christianity has endeavored to show Christ to the non-Christian world as Saviour and Lord, but the Christian program is broader in some senses than this. Christianity lays hold upon the whole life of the people. Upon its social, educational, moral and spiritual character.

While the general program of Christianity is the same in all lands, Christianity will have a different task in a civilized non-Christian country like India, China or Japan, than in the African jungle. The missionary may have something of a task to accomplish in the foreign countries, but certainly he does not need to consider to spend his energies so much in helping to conserve his ideas of government, as these are looked after by those appointed for this purpose. Many missionaries misconceive their purpose in these civilized non-Christian lands and overreach themselves and in many ways interfere with governmental affairs to the hurt of the more important work for which they have been sent as missionaries. This must be carefully considered. Hence, what is appropriate for a missionary to do in the jungle of Africa in order to reorganize society, is quite out of place in these lands.

The task of a missionary is to be helpful and to be a leader among the people in all reform movements, but here again he must guard himself or he will spend all his time in social, economic and industrial reforms and have little time for his more important work. The burden of both civilized and uncivilized non-Christian lands, is a great burden in all these matters, but certainly the missionary while he may be helpful, must not regard them as his chief and most important work. Now and again a missionary may be set aside for positions in which his energy may be entirely spent in social service and reform, but this is the exception and not the rule.

Certainly in a country like India he will interest himself in remarriage schemes of widows, the abolition of child marriage, in raising the age of consent, in breaking down the social tyranny of the caste system, in upholding the dignity of labor, and in every way advancing the cause of humanity; but it is most important that the missionary does not become so engrossed in these phases of work as to overlook the purpose for which the Church sends him to the heathen world.

Christianity and the Christian missionary have a definite aim and they have done definite work in the non-Christian world. For clearness let us say his first duty has been to gather individuals into groups, informing them of the great salvation in

Christ Jesus. This has been the burden of what the missionary has done for which Christianity stands. One by one from the various classes of the non-Christian community, individuals have been won to loyalty and to devotion to Christ. When in any community a sufficient number has confessed Christ then the first part of the missionary task has been done.

But this is only part of the missionary's work. He must win followers to Christ from the non-Christian communities in which he labors, and having succeeded he must gather them into an organized body of believers. He must, in other words, establish the Church. Do what St. Paul did at Corinth and Ephesus. Call the saints who confess Jesus, into an organized body of believers and start them on their work to impress the Christian Truth and Christ professed by them, upon their non-Christian neighbors and communities. This cannot be done so effectually by the individual convert as by the combination of the individual converts in an organized form. Christianity has done through the organized churches of the non-Christian world, enormous constructive work in transforming people among whom it has been established. The Church and its Sacraments, its Truth confessed, its loyalty to Christ—these have been the mighty agencies in the past in establishing the kingdom in the non-Christian world and no ideas which are subversive of these can take their place it matters not how humanitarian they may be. The Church established in the heathen world must, if true to its founder's purpose and the Apostolic example, do works of love and mercy in the community and for the poor and the needy, and in this the Church in the non-Christian world has been forward in doing.

In conclusion, Christ Jesus came into the world to seek and to save that which was lost. Christianity and the missionary in its highest and final form is embodied in this, and the Christian missionary most loyal to Christ will be most helpful to humanity.

Second Week after Epiphany. Jan. 17, 1915.

THE MISSIONS OF YOUR OWN DISTRICT SYNOD

Luke 10:1-11.

DAILY BIBLE READINGS.

Monday, January 11—I Cor. 16:1-8.
Tuesday, January 12—Matt. 10:1-15.
Wednesday, January 13—Matt. 20:1-16.
Thursday, January 14—Mark 6:34; I Tim. 5:8.
Friday, January 15—Matt. 10:24-39.
Saturday, January 16—Matt. 10:40-42.
Sunday, January 17—Luke 10:1-11.

HINTS FOR LEADERS.

Organ voluntary. Psalm 100 (read responsively). Gloria Patri. Collect, "For the Church" (in Luther League Hymnal). Solo, "My Heart Ever Faithful," by Bach, or a substitute.

Scripture lesson read by the leader: Luke 10:1-11. Hymns 217, 218. Remarks by leader (consult REVIEW and Topics). Instrumental music, "Liebestraum," Liszt, or a substitute.

Address by the delegate of your congregation to the meeting of your synod; have him tell of your synod's mission work.

Hymns 204, 206. Summary by the pastor. Announcements. Lord's Prayer (chanted). Benediction.

Topic reviewed by Rev. Milton J. Bieber, Field Missionary for Canada.

A synod is an association of congregations for the confession of a common faith and for coöperation in the activities of the Church. Such union produces strength and efficiency. One congregation may be able to do little in the development of an extensive territory, but when all unite the work becomes less difficult and more effective.

Congregations bear the same relation to a synod that municipalities or counties bear to a State. Why, therefore, should I support my own synodical missions?

I. It broadens my view and enlarges my giving. Some members see no farther than their own congregations, and begrudge every cent given to other churches, no matter how poor or struggling they may be. Such are narrow and selfish and have not yet grasped the true spirit of the Master. True charity does not remain at home nor does it seek its own. The one who gives only to his own congregation has not yet learned that the "field is the world." He is spiritually "near-sighted."

II. It shows loyalty. The synod has an interest in every congregation. It supplies the pastors, erects educational and charitable institutions to train her sons and daughters, to befriend her orphans, aged and unfortunate. It is also interested in the unchurched and unsaved. When it sees the need of organizing congregations and building churches for them it has a right to the coöperation of every congregation and member in that special work. The member, therefore, who gives nothing to these missions, or the congregation that does not meet its synodical apportionment is disloyal and derelict in its Christian obligations.

III. It fosters the spirit of missions for which my congregation and I alone exist. The congregation that is not missionary is not really Christian, and must change its attitude or decline. The congregation that is more concerned about its own debt and improvements than the organization and support of new missions, has already become cold or is fast becoming so. A non-

missionary congregation has no right to exist. It cumbers the ground. Nor is it enough to be concerned simply with missions in our own immediate neighborhood or city. There are other fields in the synod more isolated. Who will care for them? I must pray for them and give to them with the same zeal that I give to my own. Even the synod is too circumscribed for my interest. I must observe the same loyalty and liberality towards the general body, of which my synod is a small part.

—•—

Third Week after Epiphany. Jan. 24, 1915.

WOMAN'S MINISTRY OF MERCY

Acts 9:36-42.

DAILY BIBLE READINGS.

Monday, January 18—Ruth 1:15-18.
Tuesday, January 19—Luke 8:1-3.
Wednesday, January 20—Matt. 27:55-56.
Thursday, January 21—Luke 10:38-42.
Friday, January 22—John 12:1-8.
Saturday, January 23—Rom. 16:1-6.
Sunday, January 24—Acts 9:36-42.

HINTS FOR LEADERS.

(NOTE—Consult "The Deaconess Calling" in Luther League Reading Course, "Passavant's Life," "Lutherans in All Lands," "The Colony of Mercy," "Pastor Harms" in Hand Book Series, Lutheran Encyclopedia and other books.)

Opening service in Topics. Hymn 8. Psalm 20 (read responsively). Gloria Patri.

Scripture lesson: Acts 9:36-42 (read by leader). Prayer by the pastor. Hymns 191, 183.

If you have a deaconess in your congregation ask her to address this meeting.

Summarize discussion in REVIEW. Summarize discussion in Topics.

Special music, "The Smith," Brahms, or a substitute. Brief address by your pastor on the deaconess work. Close as indicated in Topics.

Topic for REVIEW prepared by Sister Jennie.

The dominant principle of Christianity is Love. Christ, as the Son of Man, revealed to us the human compassion and infinite love of our gracious, sovereign Creator. His heart, supremely tender as He ascends into Heaven, does not leave us comfortless, but by promise His Spirit continually vitalizes the communion of saints and individual Christians.

The development of activities within the Christian Church have come through His Spirit, and not the least of these is the Diaconate.

"The Diaconate is an office and ministry in the Church. It is essentially a ministry of helpfulness and mercy in the spirit of Christ. Its work is beside and under the direction of the ministry of the Word."

Diakonein means to serve, to minister.

Diakonos one who renders service to another. Matt. 20:26.

In the early Church, in a special sense, those were called deacons who in a systematic manner rendered assistance to the poor within the congregation or beyond, wherever believers needed aid. Acts, 6. Unmarried women and widows who exercised this service were called deaconesses. Rom. 16:1. The Diaconate grew out of the Apostolate.

Very early in the Church there existed but one ministry—that of the Word—but excess of labors of the Apostles caused widows to be overlooked in the daily administration of charity and so came the providential institution of the Diaconate (Acts, 6); consequently we have now a dual ministry, of the Word and of Mercy.

To ordained ministers is given the ministry of the Word and to consecrated manhood and womanhood is given the ministry of Mercy.

Especially has woman's gratitude to Jesus Christ been manifested in her loving service to needy ones in His name.

To understand the scriptural and historical basis of the female Diaconate (woman's ministry of mercy), study the deaconess of the early Church.

References in Old Testament—Ex. 15:20, 21; Num. 12:2; Judges 4 and 5; I Sam. 1 and 2; Ex. 38:8; I Sam. 2:22; II Kings 22:14-20; Chron. 35:25; Ezek. 2:65; Neh. 7:67; Psl. 68:11, Rev. Ver.; Prov. 31:1.

References in New Testament—Luke 8:3; Acts 9:36-42; Rom. 16:1; I Tim. 3:11.

The first historic trace of the female Diaconate is given in the official records of the Roman government.

Trajan, the emperor, had sent the younger Pliny as Prefect, to Bithynia in Asia Minor. Imperial command was given him to begin a persecution of the Christians. The letters exchanged between Trajan and Pliny still exist in which the latter tells the emperor that in questioning the deaconesses in regard to their faith he finds it necessary to subject them to torture. They remain faithful, however, and are, if need be, willing to suffer martyrdom.

These women were doubtless followers of Phoebe, of whom St. Paul spoke (Rom. 16:1), and this testimony shows that deaconesses were found in the Christian communities of Asia Minor as early as the beginning of the second century.

The apostolic constitutions, a collection of ecclesiastical instructions gathered into final form in the fourth century, give us the clearest conception of the Diaconate as it then existed.

These bring before us the official functions of the deaconesses and confirm our

belief that women engaging in special Christian work is given a ministry of loving service for her Lord.

In the early Church women served as *doorkeepers* at the women's entrance to the house of God. This service bears an early date, for Ignatius, suffering martyrdom early in the second century, writes: "I greet the keepers of the holy doors, the deaconesses, who are in the Lord."

These women also had a service at the altar in the care of vessels and vestments; they instructed the female catechumens; they were missionaries to the homes of women where men were not admitted, work similar to the Zenana work in our foreign fields.

In persecutions they did much to comfort the faithful souls, especially those of their own sex. "They understand," says Tertillian, "the manifold emotions of the human heart, and all the things wherewith a woman can be tried."

The beautiful prayer attributed to the apostle Bartholomew, leads us to conclude that early in the Church's history women were regularly set apart and consecrated to the office. The female Diaconate reached its highest development in the fourth century, at which time Chrysostom had forty deaconesses in the Church at Constantinople.

In the succeeding centuries the office declined and was almost lost sight of by the ninth century in the West and later in the East, due perhaps to abuses that crept in and the hierarchy which was disinclined to lay activity.

The deaconess office was displaced by a system of conventual life; the nun appeared and the deaconess disappeared, except in the Churches of the Moravians and Waldensians, where the office was continued.

Luther, the master mind of the Reformation, did not fail to see women's sphere is a special one. He said: "Pious women have a special grace to comfort and lessen the sorrows of the suffering."

Calvin, in the ordinances made by him at Geneva, says that one of the four indispensables is the female Diaconate.

As during the dark ages God's Word, though misunderstood, was still preserved, so woman's ministry of mercy, marred and hidden, was yet kept pure at heart and once more brought into the light of day with the glory of Christ's life upon it.

God chose for this work, Theodore Fliedner, at Kaiserswerth, Germany, a man of childlike faith, who sought in the restoration of the Diaconate to establish a permanent and special phase of Church work for woman, and the spirit of this work is everywhere felt today. The "day of a new era in works of mercy is dawning and Kaiserswerth is its morning star," and has had a splendid influence upon all lines of Christian charity and mercy as given to women.

Kaiserswerth is probably the first training school for nurses of modern times.

Florence Nightingale was a pupil there and a student of Fliedner's plan and work.

By virtue of training; because she gives all of her time; because she is "set apart" by the Church, the position of the deaconess may be one of leader, but in her service she does not differ from others, so that the natural conclusion is that all women are called to render a ministry of mercy in His name, in as full measure as opportunity presents.

We then lift our eyes to the broader look where all Christian women shall render such service, where the greatest mercy is recognized and striven for, namely that the soul be brought to the Saviour.

The world's great need is ever before us and now as never before numberless avenues are open to women where they may go in consecrated effort.

Take for example the broad field of Christian education. Young women, what is your education being used for? What is its chief concern? Have you a chief concern? With all education you have failed to learn the greatest lesson, have missed the highest Christian culture in education if you are not using your education for others.

Pray for a clear vision—more glorious—of His Kingdom, power and glory, and devote your life to a definite, earnest work.

There comes a call from the sick, the poor, the prisoner; the youth must be led, the maiden counseled, and won, neglected babyhood and the lonely aged are everywhere in need. How much of this merciful ministry has found place in the life of your League? The cry is for help, the call for unselfish service; the promised victory and the power limitless, and, if there is any virtue in us, it lies only in our capacity to care for something outside of self for Christ's sake.

Hearing the cry for help, and service, confident of the promise and power, give yourself to Christ that He, consecrating you, may give a life of service to the world, through you.

Luther League Review

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ISSUED MONTHLY BY THE

Luther League of America

IN THE INTERESTS OF
The Lutheran Church and Her Young People

Edited by E. F. EILERT

WITH

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Editorial

"Shout the glad tidings, exultingly sing;
Jerusalem triumphs, Messiah is King.
Zion, the marvelous story be telling,
The Son of the Highest, how lowly His birth;
The brightest archangel in glory excelling,
He stoops to redeem thee, He reigns upon earth.
Shout the glad tidings, exultingly sing;
Jerusalem triumphs, Messiah is King."

Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder. And His name shall be called Wonderful, Counsellor, the Mighty God; the Everlasting Father, the Prince of Peace.

O Almighty God, whom to know is everlasting life: grant us perfectly to know thy Son Jesus Christ to be the Way, the Truth, and the Life, our Saviour, everlasting God and Mary's Son, sent for the redemption of His people: that following His steps we may steadfastly walk in the way that leadeth to eternal life; through the same, Thy Son, Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen!

"To you, in David's town this day,
Is born of David's line
The Saviour, who is Christ, the Lord,
And this shall be the sign:—
The heavenly babe you there shall find
To human view displayed,
All meanly wrapped in swathing bands,
And in a manger laid."

The spirit of Christmas is one of love. For weeks prior to its arrival there has been discussion and speculation as to the gifts. But a question is raised, whether the Christmas of today is not one of extravagance and the absence of the real Christmas spirit? Whatever comes of a grudging or too lavish sentiment vitiates the real joy of the season. "I don't want a lot of trash"—all this and more has tended to rob the children of our day of that wonderful glow that came with the little homely gifts found in the stockings of long ago.

And the day itself! How different! The church services in the old familiar edifice, transformed by the evergreens gathered by the children themselves, and the Christmas carols are fast disappearing. Is it the commercial spirit? Is it the yielding of Christians to the pressure from those to whom Christ's birth means but little? Is it not time to call a halt and for the Christian men and women to unite for a return of the old Christmas spirit when everything was invested with a halo of unalloyed happiness with none of the present day disillusion or discontent?

The birth of the Christ Child should mean more than display of riches and ill-afforded expense. We raise our voice for the spiritual and devotional, yes, the religious conception and observance of Christmas as against the materialistic, commercial and irreligious idea of Christmas observance. Christmas belongs to the world, it is true, but it belongs to the world only as we with St. John declare—"The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only be-

gotten from the Father), full of grace and truth."

—♣—

Christmas as a festival occasion belongs to Jew and Gentile, to Greek and Barbarian alike only as they recognize it as God's expression of divine love toward man in the gift of Christ, who should, through faith's acceptance of him, as the Saviour of the world save his people from their sins. Let us win back the spirit of the old Christmas days so fast vanishing. Will you help?

—♣—

Advent again returns. Another Christian year is open. It presents an outlook over the whole Church year. The past and the present merge. Joy springs in the breast because of the Messiah's birth; and our thoughts turn to Him in His final coming as our Triumphant Deliverer.

—♣—

The opening of the Church year is an opportunity to take stock and plan. How have we invested in the year closing in service for Christ? The profits are commensurate to our interest. We have no larger dividends than the investment we have made in personal service. Are we satisfied? Then plan larger things. Resolve and execute the resolve for a more determined effort. Make a decided improvement over the past. The earliest Christians spent this season as they did other periods of preparation, in fasting and prayer. This season of the Church year suggests preparation. It will be one way of securing larger blessings by greater service.

—♣—

The Luther League means to impress and to cultivate a spirit of usefulness and loyalty to the local church, where this is always rightfully expected and is most quickly felt for good. Instead of a deplorable diffusion of strength, this means concentration of effort and energy. Some excellent people make the mistake of spreading their Sunday religious activity over a whole city in a half dozen different churches and missions. I have recently seen some of this "watered" religious effort and the dividends paid upon it. At night they retire completely exhausted physically, but blessed with a clear conscience of having "put in a day of good licks" for the Lord. Possibly they have, but, as each church naturally provides enough services of its own to engage the strength and activity of its membership, it would seem ordinarily, to them more actual gain for religion to use the spare portions of the day for both needed rest and reflection, and to give the remaining time to the local church, doing perseveringly all one can in every department of its work.

—♣—

The daily papers everywhere are teeming with advertisements giving testimonials of the cures effected by patent medicines. In connection with this a very practical lesson is to be learned. We do not always think of it, but just pause for a moment and think of the kind of invitation that is usually given to embrace Christianity. The blessings and happiness that such an act will bring are always pointed out, but how many do like the old farmer, who, seeing a man limping past, pulled up his horse and shouted: "Say, boss, got the rheumatiz? I had it and I've got a cure I'll give you." Now, there are cases of other spiritual and moral ailments limping past every day, and when you see the next one just pull up and get hold of that man and tell him not what he might possibly expect, but tell him of the good solid results in your own case, of your disease and its cure.

—♣—

The interesting history of the 250 years of Lutheranism in New York City and the story of St. Matthew's, the mother church, printed in this issue, will be of value to our young people in giving them an insight of the difficulties and vicissitudes of our fathers and their unswerving loyalty to the cause of Lutheranism.

We hope every one will read the story carefully.

—♣—

A SPECIAL MISSIONARY TOPIC.

We call the especial attention of devotional committees and leaders to the topic for the second week after Epiphany, January 17.. To secure information for your study of this topic, be sure at once to secure a list of the missions supported by your own district synod or conference and find out about their growth, strength, needs, difficulties, prospects, etc. Thus you can make that one of your most interesting evenings. TOPICS SECRETARY.

The Reception of the First Lutheran Pastor in New York City

BY REV. J. A. WEYL.

IN one respect at least, the early Lutheran Swedes, who came to America to form a colony along the Delaware, were more fortunate than their brethren of the faith who came from Holland and settled at New Amsterdam. Almost every expedition of Swedes was accompanied by a Lutheran clergyman, who was to minister to their spiritual needs.

Indeed, the King of Sweden did not undertake the colonization along the Delaware for commercial purposes only, but also for the propagation of the Kingdom of God as represented by the Lutheran Church. The first colonists were regarded not only as Swedish subjects, but also as members of the Lutheran Church.

New Amsterdam, however, was begun with commercial ends in view. Immigration was encouraged and was not to be limited to any particular race.

After the West India Company, chartered in 1621, had assumed control of New Amsterdam, religion also received attention. In 1628, the first minister of the Dutch Reformed Church in America, arrived and celebrated the Lord's Supper with fifty communicants. The only religious communion which was fortunate enough to have a Church in New Amsterdam after the West India Company assumed charge of affairs was the Dutch Reformed. This was perfectly natural. The West India Company had its headquarters in Holland, and the predominant religion of that country was, and still is, the Dutch Reformed.

But out of the natural order of things there soon evolved the enactment of a law which was as unnatural as it was bigoted and intolerant. As early as 1638, the West India Company had decided that the Reformed religion was the only one that was to be taught and preached in New Amsterdam; and toward its maintenance all inhabitants were to contribute. It was this act which operated most seriously against the establishment and growth of the Lutheran Church in New Amsterdam.

Our Church in New York City can look back over a long history. The early records show that she was one of the first on the field. In fact, she is the second oldest Church in the city. To the Dutch belongs the honor of being the first Lutherans in the western hemisphere. Dr. Jacobs calls attention to the interesting fact "that the land which, in 1523, gave our faith its first martyrs, gave it almost a century later its first witnesses in the western world." The Swedes who came a few years later can claim the distinction of having erected the first church building.

When the Lutherans in New York City organized themselves into a congregation cannot be stated definitely. Dr. Nicum, who examined the archives at Amsterdam, writes: "It might also be noted that as early as 1649 the Lutheran community in New York is spoken of as a congregation." In that year a petition was sent by the members of the Lutheran congregation in New York City to the Church at Amsterdam, in which they requested a minister. All the early records indicate two things: First, that an organization existed among the Lutherans at a very early date, certainly as far back as 1649; secondly, that the Lutherans were untiring in their efforts to secure permission to conduct their own public worship.

But the Lutherans had to face many obstacles before their request was granted. At first, they were satisfied to meet at one of the dwellings for the purposes of worship. In 1653, however, after they had greatly increased in number, they petitioned Stuyvesant for permission to call a pastor and organize a congregation. The request was refused. The Lutherans now applied to the States of Holland and the West India Company. But this appeal was also in vain. However, the Lutherans still continued to conduct their religious services. Stuyvesant, on the other hand, encouraged by the support which he received from the West India Company, became more fanatical. He caused an order to be published on February 1, 1656, in which he forbade all public and private religious meetings, except those of the Reformed Church. If it depended upon Stuyvesant, no effort was to be spared, even to the point of committing its adherents to prison, to put an end to Lutheranism in New York. On October 24, 1656, the Lutherans again presented a petition to Stuyvesant to be permitted to enjoy their own public worship. The appeal shows that they were "peace-

(*Continued on page* 28.)

Our Churches and Institutions

In Some of Our Large Cities

NEW YORK

—The 250th anniversary of the founding of the Lutheran Church in this city was celebrated by a number of services during the week beginning December 6. One of these was held on Sunday afternoon at St. Matthew's Church, at 145th street and Convent avenue and another at Holy Trinity Church, Sixty-fifth street and Central Park West, on Tuesday evening.

—The next dinner meeting of the Lutheran Society will be held at the Aldine Club at 200 Fifth avenue, January 19. This will be "ladies' night" for the society and the program will be arranged accordingly.

—Rev. Dr. J. J. Heischmann celebrated the thirty-sixth anniversary of his pastorate of St. Peter's Church, Brooklyn, October 11.

BUFFALO

—Rev. Samuel G. Trexler, of New York City, student pastor of the New York and New England Synod, has been called to the pastorate of the Church of the Redeemer, succeeding Rev. J. Luther Sibole, deceased.

COLUMBUS

—The Columbus Mission League has purchased a handsome nineteen-room dwelling and expects to open shortly a hospice for girls. This will be the first institution of the kind in the Joint Synod of Ohio.

HALIFAX

—Rev. M. J. Bieber, field missionary, is making a canvass in this city preliminary to the establishment of a Lutheran mission. Many years ago there was a German Lutheran church here, but services were discontinued several years ago.

GENERAL

—Mr. Henry Houck, a Lutheran of Lebanon, Pa., was chosen Secretary of Internal of the State at the recent election. His unsuccessful opponent, Mr. William N. McNair, of Pittsburgh, is also a Lutheran and former active worker in the Luther League.

—Rev. A. Stewart Hartman, D. D., General Secretary of the Board of Home Missions (G. S.), was honored with a testimonial banquet and a purse of $500 in gold, by the members of the board, on November 17. The banquet was in honor of the completion by him of a quarter century as General Secretary of the board, and was attended by thirty-six members and former members of the board and representatives of the other benevolent boards of the church.

—Rev. J. O. Schlenker, for four years field secretary of the Slav Mission Board of the General Council, has resigned to accept a call to Grimsville, Pa.

—Rev. Franklin B. Sawvel, Ph. D., has accepted the call to the presidency of Thiel College. Dr. Sawvel has been a member of the Thiel College faculty for several years.

—Mr. J. S. Holt, Holdredge, Neb., donated $500 to the Swedish Home Mission Board of the Augustana Synod as a memorial to his wife, who died less than a year ago.

—Rev. L. H. Schuh, Ph. D., Grove City, Ohio, has been elected editor-in-chief of The Lutheran Standard, the official organ of the Joint Synod of Ohio.

—Rev. M. G. G. Scherer, D. D., of Charleston, S. C., was recently elected president of the United Synod of the South. The other officers are: Vice-president, Rev. M. M. Kinard, D. D.; secretary, Rev. S. T. Holman, D. D.; treasurer, Mr. J. E. Cooper.

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RECEPTION OF FIRST LUTHERAN PASTOR

(*Continued from page* 26.)

ful, law-abiding, and in no way aggressive." The request was denied on the same day.

At last, the fondest hopes of the Lutherans were realized. To their great joy, but to the special displeasure and uneasiness of the Reformed, the first Lutheran pastor, Johannes Ernst Gutwasser arrived in July, 1657. But his reception on the part of the Reformed ministers was entirely different from what he must have expected. They had him summoned before the authorities immediately, by whom he was examined as to the purpose of his coming and the commission and credentials which he possessed. The only writing he had was a letter from the Lutheran Consistory in Amsterdam to the Lutheran congregation in New York City. He was forbidden to deliver the letter without further orders or to conduct any religious services, and was admonished to obey the edicts which had been published against conventicles. This he promised to do, adding that he expected further orders and his commission with the next ship. The Reformed ministers were certainly not pleased with the turn matters had taken, for they write, "We had the snake in our bosom." They thereupon demanded that Gutwasser be sent back in the same ship in which he had come, for they feared that his only object in coming over was to remain here and serve his people. In September, 1657, Gutwasser was ordered to return to Holland, but he remained here much longer than is generally believed, at least two years, up to the spring of 1659, and undoubtedly strengthened, comforted and counselled those to whom he had been sent to minister. Finally, he was thrown into jail by Stuyvesant and deported. But a brighter day was dawning. Hopes long entertained were at last realized. These early Lutherans remained loyal to their faith and Church, and finally secured the privileges for which they were contending.

A CORRECTION.

The topic for the first Sunday after Epiphany, "What Christianity Has Done for the Heathen (Social Conditions)," was prepared by Miss Virginia M. Boyer, of Zelienople, Pa. Through an error in the composing room her name was omitted from the head of her topic.

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Luther League

Conducted by I. S. RUNYON

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NEW YORK

NEW YORK CITY DISTRICT

—The Luther Day Rally of St. Paul's Luther League, Port Chester, was held on the evening of Thursday, November 12, at eight o'clock. More than one hundred people from New York City, Yonkers, White Plains, Mt. Vernon and New Rochelle were present. The vesper service was in charge of the pastor, Rev. John Kopp. The speakers were Rev. Dr. F. E. Oberlander, of St. John's Church, New York City; William H. Steinkamp, Esq., of St. Peter's Church, New York, and Rev. Dr. Mohldenke, pastor of the same church. After the regular services there was a social time in the lecture room, where refreshments were served and a musical program was rendered. The following gave five-minute talks: Rev. H. Weber, of New Rochelle; Rev. Edward Standermann, of Mt. Vernon; Rev. Gille, of White Plains; Rev. Weber, of Yonkers, and Rev. D. Bella, pastor of the Slavish Lutheran Church of East Port Chester, Conn. Miss Lizette Burgerin is the president of the Luther League.

ALBANY AND SUSQUEHANNA DISTRICT

—The Luther League of St. John's Church, Albany, Rev. Oscar Krauch, pastor, celebrated its twenty-fifth anniversary on November 8-9. On Sunday evening a special service was held, with sermon by Rev. Frederick Bosch, of New York City. The following evening about four hundred Leaguers and invited guests enjoyed a splendid dinner served under the direction of a committee of the ladies of the society, and the evening's pleasure ended with several brief talks by different speakers, among whom were Rev. F. H. Bosch, of New York; Rev. G. V. B. Schumann of Rensselaer, a former member of this society; Rev. A. Deurschner, of Troy, and ex-State League Presidents William Eck and J. M. Reynolds.

Before adjournment Rev. Krauch in a very eloquent address reviewed the work of the past twenty-five years and urged the building of a new parish house for the use of the various organizations of the church, the Luther League to take the initiative in the work. The plan was received with much enthusiasm and a new parish house to cost approximately $30,000 is a probability in the very near future. The society presented Pastor Krauch with $25 in recognition of its first anniversary and he promptly made the first contribution to the building fund.

The decorations of the church and dining room were very attractive and elicited much favorable comment.

Congratulatory letters were read during the services from National President Miller, former Presidents Eilert and Stoever, General Secretary Kuhns and State President Wilke.

Mr. Paul Kinne, who has been treasurer of the League for twenty years, was presented with a solid gold Luther League watch-charm in honor of this anniversary.

This League held its annual meeting November 19. The following officers were elected: President, William Eck; vice-president, Rev. Oscar Krauch; recording secretary, Katherine Shank; corresponding secretary, Ruth Kronan; financial secretary, George Kronan; treasurer, Paul Kinne; pianist, Dorothy Kahl. It was decided to hold the annual watch night social on December 31 in the church parlors.

BUFFALO DISTRICT

—The annual banquet of the District Luther League of Buffalo and vicinity was held at the Minoday Tea Room on Tuesday evening, November 24. More than one hundred people were present. Rev. Frank Jensen, pastor of the Parkside Lutheran Church, acted as toastmaster. Rev. Paul Krutzky, pastor of Grace Church, North Tonawanda, offered prayer, which was followed by a few opening remarks by Louis A. Wilke, President of the New York State League.

Rev. G. A. Bock, of Lancaster, N. Y., gave the first address of the evening. This was in the form of a story, showing the work to be done in Christ's kingdom.

Rev. Samuel G. Trexler, pastor of the Church of the Redeemer, gave an interesting address on the subject, "Men Wanted for the Ministry." He spoke of the mission of over two hundred persons which was started in Montana and which had to be discontinued because of the impaired health of its founder and the absence of a minister to assume charge of the work. Rev. Trexler also spoke of the great need of securing the best men for the ministry. He alluded to a statement made by the president of Harvard College, which was to the effect that out of last year's class fourteen of the best men went into the ministry. He also laid great stress upon the fact that each League ought to have in its library good books, such as "Praying and Working," and biographies of such men as Henry Martin and Livingston.

Then followed an address by Christopher G. Grauer, the leader of the largest Men's Bible Class in Buffalo. Mr. Grauer laid great stress upon the idea of the League being a training school for active workers in the Church. He said that men who are most devoted to their own church are men of broader vision.

After a short summary by the toastmaster, Rev. Hemsath, missionary to Porto Rico, closed the interesting program with prayer.

The banquet proved to be an inspiring occasion.

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NEW JERSEY

—The Luther League of Christ Church, Camden, Rev. W. J. Huntzinger, pastor, has defrayed the expense of painting the interior and exterior of the church.

PENNSYLVANIA

LANCASTER DISTRICT

—A very interesting and successful meeting of the Lancaster District Luther League was held November 7 in Trinity Lutheran Church, Ephrata, Mr. John M. Fry, presiding. The address of welcome was made by Earl Hunter.

A meditation on "The Believer's Relation to His God" was given by Rev. P. George Sieger. "The Luther Leaguer's Duty as to Missions, Education, Charitable Institutions and Church Literature," "The Luther Leaguer's Duty to the League, to the Bible School, to the Church, to the Church Music, and to the Social Service" were among the topics discussed. The officers of the League are: President, John M. Fry; vice-president, G. L. Townsley; recording secretary, Miss Florence Wolpert; corresponding secretary, Miss Maude E. Trabert, and treasurer, M. L. Weidman.

ALLENTOWN DISTRICT

—The twentieth annual convention of the Allentown District Luther League was held in St. Paul's Church, Catasauqua, on November 10. It was attended by 184 delegates and visitors. The district contains 22 Leagues with 663 members, and 11 Junior Leagues with 240 members. The following officers were elected: President, J. Fred. Walker, Catasauqua; vice-president, David Jaxheimer, Bethlehem; corresponding secretary, Miss Louise Leisenring, Allentown; recording secretary, James C. Cotrell, Easton; treasurer, Miss Emma Vohe, Bangor.

It was reported that all the money due on Luther League Hall at Muhlenberg College had either been subscribed or paid. Reports were read from the State and national conventions. Three papers were presented at the afternoon convention: "The Luther League and Its Relation to the Church," by Rev. A. T. W. Steinhaeuser, of Allentown; "The Junior League," by Rev. Dr. C. E. Haupt, of Lancaster, Pa., and "The Individual in the League," by Mr. Harry Hodges, of Philadelphia. The speaker at the evening session was Rev. H. J. F. Seneker, of Pottstown, whose subject was "Luther as a Hymnist."

NORTHEAST DISTRICT

—The forty-fourth semi-annual convention of the Northeast District of the Luther League of Pennsylvania was held on Tuesday, November 17, in the new parish house of Christ Lutheran Church, Wilkes-Barre, Rev. P. N. Wohlsen, pastor. There was a very large attendance of delegates and visitors. One new League was received into membership. Resolutions were adopted bearing on the greater activity in the field of foreign mission endeavor, owing to the condition of that portion of the mission work being hampered because of the European war. The committee on the 400th anniversary of the Reformation are endeavoring to coöperate with the general committee on this movement.

At the afternoon session the two leading themes were "Luther Leaguer's Usefulness" and "The Luther Leaguer's Opportunity for Advancement." These topics were discussed by Misses Violet Schmaltz, Helen Snyder, Maude Devine, Anna Roth, Anna Evaldson and Mr. G. W. Peil.

At the morning session an excellent paper, "Made in Germany," was presented by an active young layman of Scranton, Mr. Byron Wilcox. Reports of the officers show that the District League is in a healthy condition.

The evening session was conducted by Rev. E. M. Beysher, of Sayre, and was featured by the presentation of two excellent addresses by Rev. J. F. Stolte, of Gouldsboro, on "Saving Our Own," and Rev. J. A. Bander, of Scranton, on the theme, "German Lutherans Appeal to America."

BERKS COUNTY DISTRICT

—The eighty-second quarterly convention of this district was held in Christ Church (Yocum's), Rev. Laub, pastor, October 17. Reports of the delegates to the State convention, as well as to the national convention, were received. Papers on "The Individual's Opportunity for Service," "The Organization—Its Material, Its Achievement and Its Outlook," were discussed. A paper prepared by Rev. M. L. Zweizig on "The Junior League" was also presented.

About seventy-five delegates were in attendance. The officers elected for the current year are: President, L. H. Leinbach, Womelsdorf; first vice-president, Edwin Nyce; second vice-president, L. H. Neatock; treasurer, A. P. Body; secretary, Miss Emma Fritz; corresponding secretary, Miss Lillie Geiger; statistical secretary, Miss Stella Tabor.

This district is considering a change from quarterly to semi-annual meetings.

FOUR CITIES DISTRICT

—The Four Cities League (Charleroi, Donora, Monessen and Monongahela) met in Grace Lutheran Church at Monongahela. Rev. Dr. C. E. Keller gave an address on "Pickups," or some distinctive traits of Lutheranism. Rev. M. M. Allbeck gave a report of the convention of the Luther League of America. The banner awarded for excellence in League work, according to an adopted "Standard," was given to Monongahela. The attendance broke all former records.

OHIO

LIMA DISTRICT

—The Lima District Luther League held its sixth annual convention November 18 in Trinity Church, Elida, Rev. D. E. Bosserman, pastor. The convention opened in the afternoon with the regular church service. The following papers were read and discussed: "Echoes from the National League," by H. A. Loe, president; "The Preparation of the League Leader," by Van Wert League; "Place and Importance of Prayer in the League," by Bernard Wisener, of Wapakoneta; "Luther League as a Help to the Pastor," by Rev. J. M. Wenrich; "The Luther League as a Social Center of the Church," by Convoy League.

The evening sermon was preached by Rev. E. J. Wagernagel, of Toledo. The convention was well attended and we feel that it was very beneficial to all of us. Supper was served to about one hundred people.

At the business session the following officers were elected for the ensuing year: President, H. A. Loe, Ohio City; vice-president, B. W. Wisener, Wapakoneta; recording secretary, Mrs. P. M. Driver, Lima; treasurer, Miss Mary Kesler, Elida; corresponding secretary, Herbert Charles, Lima. The following were elected as delegates to the State Luther League convention: H. A. Loe, B. W. Wisener, Misses Kate Carter, Ruth McConahay and Rev. D. E. Bosserman.

CLEVELAND DISTRICT

—The annual business meeting of the District Luther League was held in the First English Church, Rev. Charles D. Miller, pastor, Tuesday evening, October 27. "Inner Mission Work in Cleveland" was the subject. A large attendance of Leaguers and an enthusiastic meeting characterized the occasion. Officers for 1915 are: President, Paul Krebs; vice-president, A. G. Schnabel; corresponding secretary, Juanita Jeckel; recording secretary, Belle Heiss; treasurer, George A. North.

INDIANA

CENTRAL DISTRICT

—The Central Indiana District Luther League met on October 18 in Fair Haven

Church, Rev. W. J. Seiberling, pastor. Rev. A. H. Arbaugh conducted the opening service. Mr. Oliver C. C. Fetta was temporary chairman. Mr. Whitney Spiegel, of Indianapolis, read a paper on "What Our Leagues Should Do This Winter." Rev. Elmer D. S. Boyer, of Lafayette, read a report on the Baltimore convention of the Luther League of America. Rev. L. W. Sifferd, of Indianapolis, delivered an address on "Be Ye Doers of the Word and Not Hearers Only." One new League at Anderson was received into the District League.

The following officers were elected: Oliver C. C. Fetta, Esq., president; William G. Boatman, vice-president; Miss Vida S. Boyer, corresponding seretary; Miss Leona Hildenbrand, recording secretary, and William Meyer, treasurer.

The next convention will be held in Batesville.

NEBRASKA.

—A Luther League, with a charter membership of twenty-one, was recently organized in the Lutheran Church at Sidney, Rev. A. H. Trygstad, pastor. The society will regularly use the Luther League Topics.

ILLINOIS

CHICAGO DISTRICT

The Luther League of St. Peter's Church held a banquet Wednesday evening, September 8, as a reward to the winning team of a membership contest which resulted in the trebling of their membership. This event was a great success, there being about 95 people present. Rev. A. C. Anda delivered an address on the convention of the Luther League of America held in Baltimore.

—The Luther League of St. John's Church, Maywood, held a Cinderella Sociable to assist in liquidating the League's debt. The price for admission was four times as many cents as the number indicating the size of the person's shoe. The affair proved interesting and pleasing.

—Upon careful investigation the concert committee find that practically every League in the Chicago District had arranged some local event in October, November and December, and it was therefore decided to hold the concert early in January, just before the annual meeting of the Chicago District League. It was further decided to make the price of admission 35 cents. Further details will be announced at a later date.

—On October 16, the Grace Luther League of Woodstock held its annual business meeting at the church. The following officers were elected: Mr. Emery Kirkman, president; Mr. George Knaack, vice-president; Miss Emma Knaack, secretary; Mr. Hugo Nelson, treasurer; Miss Ethel Wienke, press correspondent. These officers were installed on Sunday evening, October 18, at the devotional meeting of the League. This League will lose two very active members when Mrs. and Mr. L. C. Young remove to their former home, Elgin, Ill. Mr. Young was president for the last year, while Mrs. Young was chairman of the social committee. Both did much in upbuilding the League.

KANSAS

—Rev. C. G. Stacy, of Bunker Hill, has recently organized a Luther League among the young people of his congregation at Excelsior.

—The Luther League of St. Paul's Church, Peabody, Rev. Harvey S. Lawrence, D. D., pastor, celebrated Reformation Day. The League members of the church and invited guests had supper and a social hour together. A Reformation Day program followed. Prominent features of the service were papers on "The Childhood and Schooldays of Luther," "Indulgences" and "Some Fruits of the Reformation." These were followed by a brief illustrated address by the pastor on "The Hero of the Reformation." A delightful feature of the celebration was the singing of Ein Feste Burg illustrated by stereoption views.

OKLAHOMA.

—On Sunday evening, November 1, the Luther League of the First English Lutheran Church of Oklahoma City, Dr. N. H. Royer, pastor, held an appropriate and interesting service celebrating the Reformation. Interesting talks and papers were given on the following subjects: "Early Life of Luther and World Conditions," Miss Stella E. Ehret; "October 31, 1517, and Its Immediate Results," Oscar Steanson; "Reformation as Applied to Lutheran Worship," Miss Freda Spielman; "Lutheran Coöperation and the Four Hundredth Anniversary of the Reformation," Mr. H. A. Johnsen. Special music lent interest and beauty to the service.

CONNECTICUT.

—The Luther League of Connecticut, in connection with the District Luther League of Hartford, held a rally in the Swedish Church, Hartford, on Sunday, October 25. The program included addresses by Dr. Youngert, pastor loci; Rev. Timm, of New Haven; Rev. Kirsch, of Meriden, and Rev. H. W. Schaeffer, of Rajahmundry, India.

DISTRICT OF COLUMBIA.

—The Luther League of St. John's Church, Washington, Rev. Paul Leddin, pastor, has recently been reorganized and the young people are taking up the work in splendid fashion.

OREGON.

COLUMBIA CENTRAL

—The Columbia Central Luther League held a very successful convention in the English Lutheran Church last month. Delegates were present from Chehalis and Vancouver, Wash., and from Astoria and Portland. The convention opened with the address of welcome by Pastor M. E. Boulton, to which response was made by Melvin S. Thompson, of Vancouver, Wash., president of Columbia Central. The convention sermon was delivered by Rev. W. C. Drahn, of La Grande.

The election resulted in the election of Rev. W. C. Drahn, president; Miss Caroline Albers, Chehalis, secretary; Miss Esther Larson, Astoria, statistical secretary, and F. M. Swanson, Portland, treasurer. A splendid paper on "The Right Kind of Enthusiasm in the Luther League," prepared by Miss Alena Nyland, of Astoria, was read and thoroughly discussed. The writer of the paper contended that fervor and fervency and willingness to serve in church work was more to be desired than enthusiasm of the rah-rah type, and like the story of the man who was told to "stop shouting and do something," we don't want so much noise, but more solid service. A paper by Mr. Antoine Adolphson, of Chehalis, on "Loyalty to the Bible," was a clear presentation of the Lutheran view of the "Scriptures, that it is the only and infallible rule of Faith and Life." In the discussion there was uniformity of opinion. William Neumann, of The Dalles, gave a short address on "Efficiency in the Luther League." Rev. J. A. Leas, of Portland, gave a very thoughtful and inspiring discourse on "Our Lu-

(*Continued on page* 34.)

The Junior Luther League

BY REV. ARTHUR T. MIEHLER, PHILADELPHIA, PA.

THE AIM OF JUNIOR WORK.

NO work that is undertaken in the Church should be aimless. If it is carried on in a somewhat haphazard way, the results are bound to be just as scattering and unsatisfactory. When an individual knows what to do and has thought out a plan, carefully and wisely, so as to attain the desired end, such an one works *with an aim.* What is true of an individual, what is true of any activity in the Church, is also true of the Junior Luther League. If we work along with our boys and girls in a somewhat indefinite way, if we plan with only a few meetings in view or if we even see clearly what we want to do within the range of a year's time, we will still be planning more or less at random. Therefore our plans should be comprehensive, always based on sound principles and sure aims.

What then should be our aim in Junior work? In general, the ever-needful aim should be—*to lead our boys and girls into the Church.* This is the great mountain peak which should always be kept in view. This is especially necessary for those who are the active leaders, as superintendents and assistants, in the conduct of the Junior League.

Now, by leading into the Church, we mean the result of our efforts to secure these Juniors as communicate members of the Church. They should be clearly taught that they are members of the Church already, created so by baptism. But now the older Juniors should be encouraged to become members of the Pastor's catechetical class and become confirmed. They should be watched and kept in the Church, especially during the formative period of their young lives.

Then again we must ever remember that the Church is the only divine institution which is responsible for their eternal welfare. To teach them this truth, to hold it up before them so that it becomes a part of their inmost being, is a part of the League's work. If any part of the League work does not always apply this one central aim and have this influence surrounding it at all times, it is losing a valued opportunity, is not maintaining the great purpose for which it stands and has cast its eyes upon the plain of the commonplace below. The one central aim of our Junior work is—that it lead the young souls of its membership into communicate membership with the Church of Jesus Christ.

In consonance with this aim, however, there is another. It is *to train* them for usefulness and work in the Church. There are many things our Juniors can do in the Church, and these they will gladly do if given the opportunity. And in this connection let it be remarked, that it is surprising what able workers many of our boys and girls are. We ought to give them every encouragement, so that they might soon learn of our interest in them, which in turn will stimulate their interest in activity and work for the Kingdom of God.

But in the League, they will learn to do by doing. Give them responsibility and see how fully they measure up to it. Be patient with their shortcomings, for they are as yet our future leaders and workers in the making. They will soon learn. They soon become proficient and this opportunity to train them to do by doing should be another aim to be constantly viewed and applied.

Topics for December.

The suggested topics for December are scriptural studies suitable for the season of Advent and the Festival of Christmas. The topic for the week of December 7th, is to show the *need* for Christ's coming into the world. This is the central thought of the lesson and is to emphasized by the superintendent.

The topic for the week of December 14th teaches the announcement of the birth of John the Baptist. The main point here is to emphasize how God prepared the way for Christ's future work.

The topic for the week of the 21st is Christ's Birth Foretold. Emphasis should be laid upon the angel's message of Christ's coming to redeem and reign forever in the hearts of men.

The topic for the week of the 28th teaches the *fact* of Christ's birth and the joy it brings into the world. For this week a special Christmas program is suggested to which a public audience can be invited. This program can be used jointly, if desired, dividing it about equally between the boys and girls.

Topics for Weeks in December.

December 7th, "The First Murder." Gen. 4:1-15.

December 14th, "Announcing the Birth of John the Baptist." Luke 1:5-20.

December 21st, "Christ's Birth Foretold." Luke 1:26-38.

December 28th (see Special Program).

Suggested Special Christmas Program.

Leader—(Junior).
Organist or Pianist—(Junior, if possible).
Hymn—
Psalm—(Junior).
Gloria Patri.
Scripture Reading. Luke 2:1-20—(Junior).
Hymn—
Scripture Reading. Matt. 1:8; 2:1-12—(Junior).
Prayer—(Junior).
Recitation of Psalm No. 2—(Junior).
Recitation of Psalm No. 110—(Junior).
Hymn—
CHRISTMAS THOUGHTS—(to be arranged and selected by the Superintendent).
Reading—
Recitation—
Composition or suitable essay—
Piano or vocal solo—
—(All to be rendered by Juniors.)
ORIGINAL CHRISTMAS STORY—(to be presented by an older Junior; subject to be suggested by the Superintendent).
Suggested subject: "Jack's Christmas."
Roll Call: Offering—(by proper officials).
Brief Address—(by Pastor or some invited speaker).
Announcements.
Gifts, if any.
Hymn—
Lord's Prayer—
Benediction—

Memorizing Our Hymns.

In addition to the memorizing of large or whole sections of Scripture, our Juniors should be taught some of the gems of our Lutheran Hymnology. This month is a good time to begin such a work. This should be done in addition to the weekly Scripture memory work, as provided on our suggested weekly program. One or two of the Christmas hymns of our Church Book can be very wisely used as a part of the suggested special Christmas program. Such Christmas hymns as "Come Hither, Ye Faithful, Triumphantly Sing," and "Rejoice, Rejoice, Ye Christians, With All Your Hearts, This Morn!" should be a part of the rich treasure to be stored up in the minds and hearts of our Juniors. Such a work, persistently carried on, will be of great value and lasting comfort in the future lives of our present boys and girls. The Superintendent will be wise in making this a part of the weekly program.

Suggestions Solicited.

The aim of these two pages of the REVIEW is to be of the largest suggestive help as possible to workers with our Juniors. It also aims to encourage the formation of Junior Leagues, among those of ten and sixteen years of age inclusive, where at present none exist. Further, the aim is to encourage the organization of our boys and girls into separate Leagues, for the more efficient development of their lives and usefulness in the Church. Too long have we been moving about in the twilight, seeking the clear day of definite purposes and correct principles in Junior Work. The Junior period has been defined by the Baltimore Convention. We now know what is meant by Junior Work and what ages of boys and girls it is to include. This is a great step forward.

In order that these pages may be of the best help to the greatest number, suggestions for its improvement are solicited. If any worker has anything good, of a practical nature and which has been worked with Juniors of the present Junior period, either in separate or combined organizations, kindly send it to the Chairman of the Junior Work Committee, Rev. Arthur T. Michles, 4834 Cedar Avenue, West Philadelphia, Pa. It will be given consideration, and if it is good it will be passed on to others. The other members of the committee should be communicated with as well as the chairman, for they are sharing the plans and work of the committee. The names and addresses of the committee will be found on another page of the REVIEW.

LUTHER LEAGUE OF AMERICA

(*Continued from page* 32.)

theran Heritage." He spoke of the part the Lutherans of Germany, Norway and Sweden had in the building of our own America and how that there is a very wholesome influence pervading our nation today for the presence of over two million Lutheran adherents. The closing address was made by Rev. W. C. Drahn, president-elect, who called on all the delegates to arouse their respective Leagues for more aggressive work in the coming year.

CANADA

EASTERN DISTRICT

—The Luther League of the Eastern District of Canada convened on Thursday, November 5. Three sessions were held. At the first session reports were given by the delegates of the local Leagues and the Baltimore convention. In the afternoon papers and addresses were presented as follows: "What We Owe to the Reformation," by Mr. Henry Shennett, Morrisburg; "One Hundred and Thirty Years of Lutheranism in Canada," by Rev. J. Maurer, Williamsburg, and "The Luther League and Loyalty," by Mr. O. Moring, Montreal. The rally address was delivered in the evening by Rev. J. Keehley, Montreal, who spoke on "Our Father's Business." The League showed its interest in the theological seminary at Waterloo by deciding to appeal to the Leagues in the Eastern District for the sum of $35 for a special case of students aid asked for by the president of synod.

Officers for the coming year were elected as follows: President, Rev. J. J. Clemens, Ottawa; vice-president, Rev. C. H. Little, D. D.; recording secretary, Mrs. O. P. Becker, Williamsburg; corresponding secretary, Mr. O. Moring, Montreal; treasurer, Mr. Henry Shennett, Morrisburg; archivist, Rev. L. M. McCreery, Dunbar.